A PHENOMENOLOGICAL STUDY OF THE DREAM-EGO
IN JUNGIAN PRACTICE

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The content of this thesis is original work and no part of the thesis has previously been submitted in any form for the award of any degree at this or any other educational institution.

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Abstract

This study is textual in its resource rather than empirical, and is applied to the experiential nature of the dream-ego. It is conceptual in its application, and its domain of inquiry is focussed on redescribing and reinterpreting the Jungian literature in order to further inform the understanding of the role of the dream-ego in analytical psychological practice.

The major underlying assumption which forms the primary foundation for this study is that ‘mind is the subjective experience of brain’ and this statement serves the purpose of positioning the study as being anchored in biological science but not biological in scope. The statement also implies there is no conflict in the conclusions of neurobiological studies and phenomenological studies and positions these realms as correlates of each other. The subjective experience of brain is the realm in which our lives are lived and in which all our perceptions, ideas and feelings are experienced and so the phenomenological approach of the study is a consequence of that fact.

The focus is on the dream-ego itself, using a selection of Jung’s own recorded dreams as vehicles to support, describe and reinterpret concepts from the literature in order to elucidate the dream-ego’s function in psychological health.

If the dreaming state were exclusively an innocuous epiphenomenon of neurological processes with no experiential function, then it would be expected that the images generated would be quarantined from consciousness entirely, for reasons of psychic stability and hence then cease to be images, but the commonality and regularity of the dream-ego experience indicates an evolved psychic phenomenon with a definite relationship to the waking-ego.

The remarkable images and associations experienced in dreams are expressions of the psyche’s uncompromising experiential authenticity and although these dream experiences may be profoundly complex, the dream-ego is seen to have an underlying naivety whose nature is captured by the title of Charles Rycroft’s (1981) book “The Innocence of Dreams”.

When the dream-ego is contrasted to the waking-ego it becomes clear that the
major difference is in this ‘innocence’ which is a consequence of the attenuation of rationality and volition for the dream-ego. This weaker rationality and volition prevents the dream-ego from talking or walking its way out of confrontation with unconscious content which manifests before it. The dream-ego experience is based on feelings and emotions which were the original reasons and criteria driving the censorship of the ‘feeling toned complexes’, as Jung describes them. The experience of unconscious material by the vulnerable dream-ego and the subsequent transfer to the waking-ego provides the option for the waking-ego to ‘reconsider’ or to make decisions based on the authentic feelings of the psyche.

The fact that mammals exhibit REM sleep, and the strong case for mammals dreaming during that period, complicates the understanding of human dream function. In non dreaming sleep the ego is annihilated but is underwritten by the neural networks which constitute the ego when ‘active’. Since neural networks are known to atrophy with disuse, the sequestered ego is at risk of loss of fidelity on manifestation, and therefore may mismatch the environmental context. The study presents the dreaming state as the periodic partial activation of the ‘neural ego’ to prevent atrophy and to maintain ego retrieval fidelity. This concept has applicability also to the animal case, since they must maintain their behavioural fluency and environmental congruence. Once the evolved dreaming state is established in mammals it may be subject to further evolutionary possibilities and subtleties in the human case.

A consequence of this study is the presentation of the dream-ego as the partial arousal of the waking-ego, rather than the normal wording of the dream-ego as the half asleep waking-ego, since the dream-ego is seen as the psyche rehearsing its ego. The defining phenomenology of the dream-ego is found in its vulnerability to the feelings and emotions of the psyche, but paradoxically this vulnerability is its strength in its role as the feeling nexus between the unconscious and conscious mind.

The waking-ego which may misconstrue its role in the psyche’s scheme of things and become aloof in its mentations believing all problems are intellectual, has the innocence of the dream-ego experience as its lifeline to the psyche’s authenticity. It is the intent of this study to contribute to the understanding of the role of the dream-ego experience in therapeutic practice, and placing the dream-ego as the protagonist of the study, to be attentive to the power of its innocence.
Introduction

The evolution of consciousness brought humanity from an unconscious animal state, through the semi-conscious pre-hominid, to the conscious hominid and homo sapiens. With an instinctual and assumed phenomenalistic perspective, ‘we eat because we are hungry’, and immersed in their own survival functionality, early human beings understood the purpose of their own form and capabilities; except for some inexplicable, yet common facts about themselves. Among the most obvious of these would be the sound and feeling of the internal beating heart, and the experience of dreaming.

Every early human being experienced and knew of the beating of the heart, yet was unable to assign a source or purpose for the phenomenon. The slaughtering of their food animals would have made them aware of the internal organs of animals and probably they would have observed an animal’s beating heart in the last few seconds of life during a premature slaughtering. Inevitably early human beings would have arrived at the knowledge that the beating inside them was caused by the pulsating movement of an known organ of unknown function.

The growth of understanding of the function of the heart progressed in conjunction with the growth of a scientific culture. The crucial fact was arrived at, when the circulation of the blood was discovered and subsequently the heart as muscular pump for the blood, was proven by William Harvey early in the seventeenth century (Bridgwater and Sherwood, 1960, p.863). This discovery was not the final nor the definitive statement on the heart and the expanding knowledge of the complexity of the heart continues, but its central function as a pump is clear.

For early human beings dreaming also was one of the most obvious and inexplicable features about themselves, similar in wonder, to the beating of the heart. The experience of dreams and dreaming, like the heart story, has seen a gradual understanding develop. Sleep itself would be clear to the phenomenalistic life of early
human beings, ‘we sleep because we are weary’. Dreams however were cause for
wonder, and progressively through various cultures, purposes were assigned to them;
purposes which were in keeping with the nature of the particular society of the time.

The commonality and universality of dreaming, together with the difficulty of
assigning a function for the dream, places the dream experience at a central and
unique place in human life; transcending ethnicity, age, culture and nurture. The
unique and enigmatic nature of the fact of dreaming has initiated various and diverse
interpretations throughout human history, in attempts to assign a reason or purpose for
the occurrence of the phenomenon. As would be expected, the nature of these
assigned purposes has each reflected the cultural ethos of the community which gave
rise to it. This progressive interpretation of the source and purpose of dreaming, has
therefore developed in parallel with the increasing sophistication of human culture.

For purposes of this study, the discrete cultures significant for dream
interpretation, can be described as magical, spiritual, religious or pragmatic.

In the ‘magical dream’ culture, a dream may be considered as a journey of the
person, who temporarily escapes the body, and dream images are often considered to
be predictive or a portent, as in the following statement by Willis (1996):

“Many tribal peoples believe that the human soul temporarily leaves the body
during the dream-state, wandering in other worlds and meeting other souls,
including those of the dead. (p. 33)”

In “The ‘Ordinary’ Dreams of the Yolngu in Arnhem Land”, John Cawte describes
the dream taken as portent, by a member of the Wongurri clan who is speaking of his
wife:

“If she dreams of a poisonous snake or a spear, a death may occur (pp. 238 -
239).”

The ‘spiritual dream’ culture, takes dreams to be the visitations of spirits which may
be friendly or hostile. These spirits may be of the ancestors or spirits of nature. In
Melanesia it is thought that the spirits of the dead may appear in dreams, as indicated
here by Knappert (1992):

…the *spirits* of the *dead*, *baloma*, may often appear in dreams, especially those who died recently, because they still have an urge to communicate with their living relatives. (p. 66)

In a ‘religious dream’ culture, dreams are considered to be from the gods, or in a monotheistic society, from the God. In this case dreams are often taken as directions from God indicating some course of action, or God’s intentions, or warnings of future threats or threatened chastisement for errors or sins committed:

Then Joseph said to Pharaoh, ‘the dream of Pharaoh is one; God has revealed to Pharaoh what he is about to do’ (Bible Gen. 41:25 Revised Standard Version).

The ‘pragmatic dream’ culture, sees dreams as an epiphenomenon of the mind, and the mind itself as an epiphenomenon of the brain. Dreams are to be studied scientifically in conjunction with studies of the mind and brain, and no function for dreams is assumed without investigation.

The initial and continuing work of this kind was mediated by the psychiatric and psychological professions, with the investigations arising primarily as a result of work on the pathology of the mind, with many psychologists making major contributions to the field of study (Ellenberger, 1970, pp. 303-310). This systematic and rational approach to the study of dreams was given its major impetus in the landmark work “The Interpretation of Dreams” by the psychiatrist Sigmund Freud, and was first published in 1900. In this rational and psychological approach to dreaming, the dream is viewed as an artifact of the interactions of the instinctual mind with the more restrained behaviour that is required for the stability of any co-operative human society.

The single most pertinent aspect of this shift in dream perspective, is that in contrast to the magical, spiritual, and religious dream cultures, the dream and its content is now seen to be a product of the dreamer, not arising from any external
source, nor does the dreamer leave the body. Implicit in this shift in attitude is the assumed total ownership of the dream by the dreamer, and in addition to this, there is inferred, an internal polarity as a source of tension, necessary for the generation of the dream.

The second major aspect of the ‘pragmatic dream’ culture, develops its perspective on dreaming, by neurological approaches to brain research; that is, from anatomical, physiological and cybernetic studies in conjunction with behavioural significance of observed phenomena (see Solms, 2004. p.56).

The foregoing commentary on the four stages of changing attitudes to interpreting the meaning and function of dreams, has indicated an anthropology and history of dream interpretation as a concomitant of an evolving human culture. The change from the dream as externally sourced, to the personally generated and wholly owned biological phenomenon, can be seen as a result of the growth of science but can also be seen as a psychosocial marker indicating the transition from cultures where individual lives had vast ramifications and communications with others, places, spirits and gods; to cultures of individual, separated people with atrophied ramifications of belonging, where their dreams are only in their head.

The personal and enigmatic nature of dreams and the rational studies of the phenomenon, has produced diverse, polarized and refractory opinions on the nature of the dream and this is well indicated by the following comment by Wilson (1998):

The findings from neurobiology and experimental psychology nevertheless say nothing about the content of the dreams. Are the fantasies all temporary insanity, the sum of quickly forgotten epiphenomena during the consolidation of learning? Or can we search in some neo-Freudian manner for deep meaning in the symbols from which dreams are composed. (p.84)

Lovell (1938) in “Dreams and Dreaming” also comments:

It is noteworthy, perhaps, that dreams have seemed to some of us both attractive and significant, to others trivial and absurd. (p. 1)
The above Wilson comment was made in 1998 and the Lovell comment in 1938. Significantly, there would certainly not be such a long term latitude of opinion, regarding the beating of the heart, and this highlights the persisting, enigmatic nature of dreams.

The common experience of dreams is of a mostly nonsensical, usually visual, drama, in which a ‘subjective centre’ finds itself imbedded as the dream protagonist. This dream protagonist has no sense of absolute control over the unfolding drama of the dream, nor can it exactly anticipate the trend or outcome of the drama. The subjective centre of the dream appears upon waking to have been an experience of the waking ego, in some attenuated or vague form. The naivety of this ‘dream-ego’ implies that it is not the maker of the dream and if there is a choreography of the dream, then the dream-ego is not the choreographer.

Since the dream is not a contrivance of the waking consciousness, then the maker of the dream is to be found in the unconscious. The discovery of the unconscious, historically documented by Ellenberger (1970) was the fundamental psychological prerequisite underwriting Freud’s theory of dreams, published in 1900 as ‘The Interpretation of Dreams’, which places the source of instincts in an unconscious but active part of the mind. Dream generation is seen as arising from the polar tension of this instinctual mind, primarily sexual, with the waking ego. The underlying wishes of the unconscious, the instincts, are expressed in the dream but are camouflaged by being expressed in mundane imagery which is not explicit but nevertheless vaguely symbolizes the original imperative (Freud, 1954, pp. 350 - 404). The dream is seen as a consequence of the interaction of the ancient, animal structures of the brain, with the more recent structures which make any level of social, collective life possible.

In contrast to the Freudian description of the nature of dreams, the Jungian description, while also considering dream images as having symbolic significance, considers the imagery as being drawn from a wider aspect of human experience and imperatives, as for instance images with religious connotations. However, unlike the ‘religious dream’ culture, view of dreams, religious images are not seen to come from any outside source but rather to be sourced from the unconscious, as in the Freudian view.
This Jungian, analytical psychological view, considers dream images arising from both the personal unconscious and the collective unconscious; a foundation tenet of analytical psychology (Jung 1936/1968a).\(^1\) Whereas the Freudian approach to the use of dreams in analysis, looks for the underlying psychic imbalance hidden by the dream images, and uses a gradual exposition of the underlying repressed material to promote a more balanced psyche, the Jungian approach views dream images as prompting a review of conscious attitudes by presenting an image of some current unconscious state. Jung (1948/1969a) comments: “... the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious” (para. 505).

On one hand a psychology (psychoanalysis) that states dream images may be exploited, fortuitously, for therapeutic purposes, and on the other hand a psychology that sees dream images as self-healing responses from the unconscious, promoting psychic health, in for example a neurosis, and in addition to that, there is the prospect of greater realization of psychic potential for any individual. Referring to a purposive and prospective psychic self-regulation, Jung (1948/1969a) comments: “The prospective function, on the other hand, is an anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance” (para. 493).

In the above comments Jung refers to psychic self-regulation; the proposal that the psyche responds to changing conditions in the unconscious or conscious fields, so as to seek the health and development of the overall psyche.

Whereas advances are being made in the neurobiological studies of dreaming, in sleep laboratories using brain imaging technology, and achieving scientific consensus on findings, the question of the psychological function of dreams remains polarized.

Any proposal which offers a psychological functionality for dreaming, needs to survive an examination from an evolutionary perspective, if it is to be sound. In this context a general observation can be made. Since the ego doesn't make the dream, then the dream must come from the unconscious. But the waking-ego has

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\(^1\) The first year given in the reference is the original publication year of the article. The second year given in the reference is the year of the publication of the volume of the collected works containing the article and is the date of the volume used in the reference list of the study. This system is used throughout the study.
access to the dream by partial recall of the dream-ego experience after waking, and therefore the dream ego experience is included in the waking-ego’s experiential environment. Once the waking-ego/dream-ego interaction is included in the environment of the conscious state, then that interaction is material for the evolutionary process and is subject to conservation of attributes beneficial to the function and survival of the psyche.

Though it is certain that evolutionary conservation of attributes must occur on a biological ‘mechanism’, if there is opportunity for survival improvement, or adaptation to a changed environment, this does not exclude the possibility of the evolution of one attribute, which as a consequence changes or produces another attribute in a non beneficial but innocuous manner. This is one neurobiological explanation for the existence of dreams, that they are a consequence, an epiphenomenon, of an essential underlying neurological process but have no phenomenological function. It has been proposed that REM sleep may be associated with memory consolidation. In a discussion of these proposals Christos (2003) comments: “These theories posit that the brain strengthens its hold on recently acquired information or skills during REM sleep” (p. 120). This rapid eye movement (REM) sleep is the period in which dreams occur. Seigel (2003) reviews this:

In 1953 sleep research pioneer Nathaniel Kleitman and his student Eugene Aserinsky of the University of Chicago decisively overthrew the commonly held belief that sleep was simply a cessation of most brain activity. They discovered that sleep was marked by periods of rapid eye movement, commonly known now as REM sleep. (p. 72)

It is known that dreaming occurs at definite stages during sleep and Siegel (2003) comments on this: “Our most vivid dreams occur during REM sleep …” (p. 73).

As the brain’s neurological processes of dream inducement are being discovered and elucidated by many sleep laboratories, the biochemical, anatomical and physiological underpinnings are being established, see Christos (2003). The bulk of this research has occurred during the second half of the twentieth century up to the present time. This neurobiological productive period stands in methodological
contrast to the first half of the twentieth century, which was the seminal period for the psychological investigations of dreaming; initiating a rational approach to the study of dreams and enquiry into their function and meaning.

Whereas the neurobiological studies of dreaming investigate the physical processes which give rise to the dream state, the psychological approaches examine the dream’s experiential significance. Dream content examination is essentially a phenomenological study, since it focuses on this significance. The phenomenological study of the dream state cannot reveal the neural networks which project that state, and the study of neural networks cannot reveal the phenomenological significance for the dreamer. The dream state may be considered as having these two realms; the neurobiology of dream generation and the individually experienced dream drama.

The discussion of any function of dreams is compounded by the fact that animals experience REM sleep. Furthermore there is evidence that this sleep is in fact dream sleep. Winson (2002) comments on this:

This sleep cycle - alternating slow - wave and REM sleep- appears to be present in all placental and marsupial mammals … Animals also dream. By destroying neurons in the brain stem that inhibit movement during sleep, researches found that sleeping cats rose up and attacked or were startled by invisible objects - ostensibly images from dreams. (p. 54)

The Freudian or Jungian explanation of dreaming, both involve a communication between the unconscious and conscious mind and imply a phenomenological experience with an opportunity for more conscious understanding of the self. However, this proposal of a function for dreaming implies a high level of consciousness, human consciousness, and therefore with nuances and subtleties which would appear to be beyond that possible for animals.

While it is difficult to prove that animals dream in the same experiential manner to human beings, the evidence supports that proposition in a similar way to experimental proof for evidence of animals seeing colour, for example birds, but the proof is always underwritten by inference and is therefore inconclusive. If animals dream, then any proposal for a function of dreaming in human beings, must also be
consistent and applicable when applied to animals, even though in animals the
function may be rudimentary and seminal.

In a consideration of the function of dreams, Winson (2002) discusses the
work of Crick and Mitchison who (he states) postulated that dreams played a part in
preventing memory from storing spurious thought associations:

The two researchers proposed a revision in 1986. Erasure of parasitic
thoughts accounted only for bizarre dream content. Nothing could be said
about dream narrative. Furthermore, dreaming to forget, they said, was better
expressed as dreaming to reduce fantasy or obsession. (p. 56)

If dreaming has a neurological role in the consolidation or preservation of memory it
still leaves unanswered the question of why the dream can be at least partly accessed
by the conscious mind. If dreaming has taken place, evidenced by REM sleep, but
there is no conscious recall, then the function of the forgotten dream is in question.
Certainly it can’t then have an experiential influence, but may have served a
neurological function. If it served its neurological purpose and if that is its total
function, then the imaged dream is redundant.

However, since the dream may enter the conscious ego’s world by partial
recall, and therefore compounds that world, it, the dream, has the potential to disrupt
the ego’s stability and raises the question of the lack of an evolved neurological
quarantine to exclude the physiological ‘dream’ from the phenomenological realm.
This absence of a process of quarantine suggests that the dream is neurologically
contrived to enter the phenomenological domain of the conscious state. It is also
worth noting that the totality of the vast processes carried out by the unconscious, are
maintained as unconscious and inaccessible to the conscious mind, except for the
fragments that are dreams.

The foregoing discussion is not intended to re-hatch the ancient mind/body
paradox with connotations of a hidden homunculus, nor to propose a return to an
equally ancient and rigid theory of an intrinsic dichotomous existence of the mind and
body, but to recognize the need for the appropriate method of investigation for each
realm of mental life. It is the general consensus that mind is produced by the brain,
and few researchers would subscribe to the concept of mind independent or separate from brain.

Whereas the phenomenological realm may be the appropriate approach for the study of the *experiential* significance of dreams, it still leaves many issues in that realm, unresolved.

This study is of the experiential realm, it examines the ontological status of the dream-ego and waking-ego and the experiential interactions of the dream-ego with the unconscious mind and with the waking-ego. It gives particular attention to the therapeutic implications of the ego’s partial access to the dream drama and the use of that access to enhance the development of psychological health and stability in therapy and in personal growth.

The great traditional psychotherapies such as psychoanalysis and analytical psychology have the therapeutic use of dreams as a central tenet of their systems. Therapeutic systems such as these of Freud and Jung, respectively, use the experiences of the dream protagonist, the dream’s I, as a vehicle for the exposition of repressed material in the unconscious or for the exposition of an unconscious disposition. This exposition is considered to facilitate an individual’s psychological maturity, and therefore assist or induce recovery from neurotic states. This dream’s I is normally referred to as the dream-ego and the term has been used previously here.

The overwhelming bulk of the reported work done on dreams has usually been focused on the dream drama and its implicit or explicit symbols and their therapeutic significance, but with less attention on the nature of the dream-ego.

In dreams, the dream-ego is the protagonist, and in this study also, it is the protagonist.
The Ego and the Sleeping State

The word ego has a common usage and in that context it is taken to mean the consciousness of a person together with a capacity for volition. The Macquarie Dictionary describes it: “The I or self of any person; a person as thinking, feeling, and willing, and distinguishing itself from the selves of others and from objects of its thought” (Delbridge, A. et al. (Eds). 1998).

The Penguin Dictionary of Psychology offers: “An individual’s experience of himself, or his conception of himself, or the dynamic unity which is the individual…”

Then in the psychoanalytical context, and in contrast to Super-ego and Id gives: “… and includes, therefore, the representation of reality as given by the senses, and existing in the preconscious as memories, together with those selected impulses and influences from within which have been accepted and are under control” (Drever, J. 1981).

In the above quote, preconscious, indicates past experiences and memories which are available to consciousness. This description excludes unconscious contents which are not available to consciousness and these can be divided into several categories, inclusive of the psychoanalytic and analytical psychological domains of description: All repressed experience; experience not sufficiently vivid to be recalled; such as some infant or trivial experiences and the collective unconscious.

In these descriptions of the ego, consciousness is the most essential attribute to a defining statement. But none of the descriptions are attempts at precise definition, since to make such a attempt is to assume a fixed nature for the ego. The psychoanalytical description of ego is more narrowly descriptive than the analytical psychological one since it excludes attributes assigned to the super-ego and id, though these may contain features which could under certain circumstance become conscious, such as when aspects of an overly severe conscience, become conscious during therapy.

Descriptions of the ego also need to be considered in relation to the existence of the dream-ego. Jung (1920/1969d) refers to the dream-ego: “In a dream,
consciousness is not completely extinguished; there is always a small remnant left” (para. 580). In this statement Jung is presenting the dream-ego as an attenuated residue of the waking-ego. Implicit here, the normal ego has been divested of some degree of consciousness; if not, there would be full awareness of external events. It is clear that the dream-ego is not a state of complete unconsciousness, as for example non dreaming sleep, since there is memory of experiences that occurred during sleep. If the normally experienced ego can be partially divested of consciousness and yet remain the ego; then the implication is that the ego is not synonymous with consciousness. If in contrast, the ego is synonymous with consciousness, then during the dreaming state, and paradoxically, the dream-ego is a kind of ego which is conscious and unconscious simultaneously, since, although consciousness may not define the ego, it is an essential condition. James A Hall (1982) comments:

What are the phenomenological differences between the dream-ego and the waking-ego? As far as the archetypal essence of the ego is concerned, there is no difference whatsoever (p. 245).

Both the waking-ego and dream-ego are protagonists which experience their selves as a centre of awareness. Neither of these can completely control its environment. The waking-ego can control aspects of its surroundings, and this is normal life experience, but certainly cannot control all that will happen to it. The dream-ego, by its responses to the dream drama, for example fleeing from pursuit, appears to elicit changes to the drama in an interactive sense and therefore seems to be, though certainly not controlling, at least modifying the dream experience.

Any evidence of demonstrated volition for the dream-ego would necessitate a change of view of the part played by the dream-ego itself in the interaction of the unconscious and the conscious mind. If the dream-ego has a significant input into the unconscious / conscious interface then the dream-ego is not a passive spectator nor without response and decision, and therefore three psychic structures are indicated in the dream experience; the unconscious, the conscious ego and the dream-ego.

A valid consideration could be made here; there is the possibility that the dream-ego has no volition at all and the dream drama has incorporated in it the
actions of the dream-ego, previously choreographed. The waking-ego can be sure of its degree of volition since its environmental interactions have immediate consequences which govern its survival in a definitely external environment.

The case for the dream-ego as solely a product of the unconscious would indicate a dream-ego without volition, acting as a voice of the unconscious, as a communicative channel without input into the dream-ego/waking-ego interface and places the communicative initiative with the unconscious. If the dream-ego is an attenuated and residual aspect of the waking-ego then it does not act as the voice of the unconscious, but as the eye of the conscious. This view of the dream-ego places the communicative initiative with consciousness. If the dream drama is being presented to the dream-ego by an unconscious of which it, the dream-ego, is not aware, then the dream-ego stands at the edge of a far greater ocean of unconsciousness from which it, the dream-ego, is excluded. This exclusion implies that the dream-ego does not have complete access to the unconscious, and in that case there is vast inaccessible material. This exclusion also suggests that the material presented to the dream-ego is in some way selected as suitable for dream-ego exposure, and any implicated selection process is of significance to the role of the dream-ego in psychic function. This process of selection of material does not necessarily imply a ‘knower’ of the outcome of dream ego exposure but rather an equilibrium seeking process.

The case for the dream-ego demonstrating volition is doubted by Winson (1985) who comments: “the dreamer never feels that he can exert free will in the dream. The script is written, and the dreamer just acts in it” (p.217). However, if the dream-ego is not a centre of volition within the dream drama, then its function as a vehicle for the transfer of ‘knowledge’ is in doubt since it would appear to be a mere puppet of the unconscious. If there is no polarity between the unconscious and the dream-ego then the dream-ego is simply an aspect of the unconscious and therefore does not have an archetypal nature as implied in James Hall’s previous quote. If the dream-ego has no volition then it raises a problem in referring to it as the ‘attenuated ego’, since, if the ego has been divested of its volition, can it remain the ego if volition is an essential component of the ego?
The Ontological Justification for Psychological Personifications

A thorough ontological analysis of personifications commonly used in analytical psychology is beyond the scope and domain of this study and also outside its methodology, which is a theoretical analysis of the phenomenological interactions between aspects of the psyche, particularly those associated with the dream-ego/waking-ego interface. However for the purpose of grounding the phenomenological analysis of this work, it is prudent to consider an ontological justification of psychic personifications by comparison with those widely accepted personifications in common use.

In discussions of psychological healing and growth, Jung commonly refers to psychic ‘self regulation’, and this has been mentioned previously as a major difference between the Freudian and Jungian views of psychological healing. The Freudian view sees psychological reaction, in, for example, a neurotic situation, more as a psychic consequence, a reflex, acting in a ‘mechanical’ manner, whereas Jung viewed manifestations like complexes as having an innate compensating action, psychic contrivances seeking equilibrium. Both Freud and Jung identified these unconscious manifestations, like the complexes, in both waking attitudes and in dreams. Jung (1948/1969a) in a discussion of Freud’s dream theory comments:

…the fact that the very dreams which disturb sleep most - and these are not uncommon - have a dramatic structure which aims logically at creating a highly affective situation, and builds up so efficiently that the affect unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect (para. 486).

In the Jung work this overall psychic contrivance was often personified as the self. This concept of the self is one of many of Jung’s personifications of psychic
influences; others include the shadow and the anima and animus. In a discussion of the ‘mandala’ and the self, Jung (1950/1968b) states “Their basic motif is the premonition of a centre of personality, a kind of central point within the psyche, to which everything is related, by which everything is arranged” (para. 634).

However, Jung’s concept of the self is not to assume that there is a separate self identity, aloof from the complex workings of the psyche which is watching over the unconscious and conscious states, anymore than the body’s health is being watched over by a separate entity, the immune system, in the physical domain. However, despite the risks of reification it is expedient to use abstractions personifying complex psychic workings for purposes of description.

The ‘psyche’ is probably the most commonly used personification in psychology and traditionally referred to the soul. In modern times it is normally used to mean the individual whole nature of a person, sometimes including the physical body and sometimes not. In this study psyche is used in a similar sense but with the emphasis on the experiential nature of the human being.

In a related discussion of ‘internal objects’ Charlton (1997) observes: “Internal objects are not material things … Internal objects are theoretical constructs. They are ideas we analysts use to make sense of the complexities of human experience” (p. 81).

A second reason justifying the use of abstract personifications for essential psychic impulse and response, is the intrinsic complexity of the phenomena involved. The ego itself is the sum of many complex unconscious processes which form its infrastructure and the foundations of its existence, yet the ego is usually referred to as though it is a detached separate entity, not as the sum of complex interactions and its unconscious roots. Jung (1926/1969b) comments:

Yet without the ego, consciousness is unthinkable. This apparent contradiction may perhaps be resolved by regarding the ego, too, as a reflection not of one but of very many processes and their interplay - in fact, of all those processes and contents that make up ego - consciousness. Their diversity does indeed form a unity, because their relation to consciousness acts as a sort of gravitational force drawing the various parts together, towards what might be called a virtual centre. (para. 611)
The familiar Jungian description of the self is usually applied in the form of a centre overseeing the health and development of the psyche and even though it may be used as a personification of an abstraction there is some justification for this, for a similar reason to that assumed for the ego. But this does not imply that the self is a fully developed entity waiting to be discovered or waiting to subsume the ego, but rather a potential, waiting to be grown. It is by action taken that the growth potential becomes reality. Nor is the potential itself an entity with the ‘probability’ of development, but rather a ‘virtual’ entity, to borrow Jung’s word, with possibility. The self can be thought of as an innate yearning which provides the impulse for psychic growth, and by its struggle, insistence and complexity, justifies the personification and the hierarchical status with which it is normally afforded.

Outside the psychological domain, in normal everyday society, personifications are constantly assumed and used, and without them society would be almost voiceless. Government departments and organizations are identified by name not by functional description despite their intercommunication and dependency with other organizational centres, and these names evolve into pseudo personifications which by their expediency justify the common use of their names and facilitate social and economic analysis and description.

This common use of personifications has a deeper significance than a modern day descriptive technique and stems from the innate intellectual ‘instinct’ of human beings to classify in order to organize, understand and indicate relationships between objects or concepts, as for example, the subjects in a curriculum. In this study personifications are used as taxonomic instruments to facilitate the phenomenological analysis of interactions and influences between psychological ‘centres of complexity’, since without this semantic latitude, any argumentation and dialogue would be overly inhibited.
Jung’s Concept of the Complexes

Jung’s exposition of the complexes was central to his psychology and proposed a mechanism for the manifestation of many psychological phenomena, including neuroses. Unconscious contents, the personal unconscious, which are not available to consciousness, such as repressed ideas, form fragments of the psyche which tend to coalesce by associative attachment and form complexes which achieve some level of autonomy. Jung (1948/1969c) describes the complex: “What then, scientifically speaking, is a ‘feeling toned complex’? It is the image of a certain psychic situation which is strongly accentuated emotionally and is, moreover, incompatible with the habitual attitude of consciousness” (para. 201). In the case of a neurosis the semi autonomous material forms the basis for a centre in opposition to the conscious attitude and therefore a mechanism of conflict.

But Jung puts a more general aspect on the tendency of the unconscious to assume an attitudinal stance in opposition to the conscious perspective and describes this as a normal compensating mechanism. The neurotic case therefore is seen as an extreme and intense version of an otherwise normal compensating process to restore psychic balance. That is, the neurosis is viewed as a healing process in essence, but which becomes seriously disruptive to normal life since the conflict becomes entrenched and refractory in its nature. Therapeutic practice is often centred on a process of bringing unconscious contents into consciousness, with the intention of achieving a reconciliation between opposing unconscious and conscious attitudes.

As a result of his word association research, Jung (1904/1981) describes the exposition of a complex as including aspects which are conscious and aspects which are unconscious:

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2 This section is introduced here since the notion of the complexes is foundational to analytical psychology and also since it is a necessary precursor to subsequent sections of the study.

3 If the material was not in opposition to the conscious attitude then it wouldn’t be repressed.
One part is devoted to the verbal reaction and this then bears a very superficial (linguistic-motor, sound) character; the other part is occupied by the emotionally charged idea. This part is frequently repressed and does not clearly emerge to consciousness. (para. 329)

But further, Jung (1948/1969d) refers to the ego as a complex: “… the ego is a psychic complex of a particularly solid kind” (para. 580). Here by inference, Jung is presenting the complex not only as a manifestation of pathology but as a more universal process of psychic consolidation. In this process, psychic material (for example rigorously repressed attitude or experience) attains a position superordinate to other more tenuous material in the psychic ambience, and competes with and obtains priority over that tenuous material, for exposure in the light of consciousness.

In a discussion of illnesses of psychic dissociation Jung (1948/1969c) comments: “These fragments subsist relatively independently of one another … which means that each fragment possesses a high degree of autonomy” (para. 202). And further in the same discussion Jung offers: “… there is no difference in principle between a fragmentary personality and a complex” (para. 202).

Referring to the ego as a complex is justified since the process of ego formation is by its nature a process of exclusion which differentiates the ego from an unconscious totality of possibilities and conflicting experiences, instincts and archetypal imperatives. The conscious ego can’t be all the potentialities that reside in the unconscious or those which are offered by ongoing experience, any more than a single biological species can manifest the totality of the expression of life; it is by phylogenetic differentiation of a particular set of potentialities that a species comes into existence, moulded by the imposed environmental constraints. In the psychological case of ego formation, there are also constraints; internal and external, of an environmental, physical, cultural and family unit nature.

In his discussion of the semi-autonomy of complexes Jung emphasises the emotional aspect, describing the feeling-toned complex. Jung has specified feeling toned as an essential condition for the formation of a complex. The ego is continually

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4 If the complex had full autonomy it would constitute a psychic fragmentation. Semi-autonomy indicates a centre of opposition to the conscious attitude with potential for conscious integration.
using a selection/rejection process as a censor, Freud’s ‘super-ego’, applied to ongoing experience, as it ‘self-creates’ and maintains its integrity of differentiation. Ideas or attitudes which are not emotionally laden, but which are rejected by the conscious ego, would not be incorporated as part of the conscious attitude or belief system, but would not acquire an autonomous status. This would be expected since the act of conscious selection or rejection in that case is an act of aware volition and therefore this rejection is of the usefulness or truth, of the idea or attitude, not on the basis of any feeling tone.

The foregoing has implications in the case of the formation of the ego complex, since the selection or rejection of attitudes must be unconscious for the ego to form as a complex (by the previous description). The paradox of an embryonic consciousness applying a conscious selection process in its self formation, indicates an external source for any rejection criteria and formative standards. However it is achieved, the formation of the ego is a differentiation of a sense or self from the unconscious substrate of possibilities.

Whereas the developing ego has excluded from its nature that material rejected on the basis of external selection criteria, for example the authoritarian family circle, this would not necessarily imply the material will have the autonomy of a complex, unless there is conflict between the lived attitude or behaviour with some other imperative such as the instincts, or the prevailing attitudes of the wider social exposure. Discussing complexes Jung (1948/1969c) observes: “Every constellation of a complex postulates a disturbed state of consciousness” (para. 200). That is, there would need to be some inhibiting situation to the natural expression of the psyche.

With the addition of an inhibiting predicament as a prerequisite for the formation of an autonomous complex, a connection is made between the health of the psyche and the potential for psychic self healing, analogous to the healing of the physical body. The clamouring of the semi-autonomous complexes for attention, with potential to coalesce with the conscious ego, is then seen to be an attempt by the psyche to establish a more successful integration with its environment.

For the realization of this potential of a complex to be integrated into consciousness, the ego must be confronted by the complex, in order for both to coexist in consciousness simultaneously. As the complex was formed initially by the
ego’s rejection, this necessary juxtaposition is difficult to achieve unless the ego’s resistance is reduced. However the dream ego has a greater acceptance of the new, unusual or the bizarre, and so the opportunity for integration may presents itself in dreams. Jung (1948/1969c) further comments on complexes: “they are the actors in our dreams, whom we confront so powerlessly” (para. 202).

Jung (1928/1966) speaks of the personification of complexes during a discussion of the persona as a personality: “… every autonomous or even relatively autonomous complex has the peculiarity of appearing as a personality, i.e., of being personified” (para. 312). It is in dreams therefore that the dream-ego is presented with the opportunity of forming an associative attachment with the complex in its personified presentation, with the consequent possibility of the integration of the complex into consciousness, that is, the resolution of the complex. This is not to propose that the resolution will occur spontaneously in the dream, but the proximity of the dream-ego and the personified complex will have reduced the resistance of the ego to the psychic material constituting the complex, particularly with the waking-ego’s subsequent attention to the dream drama. This interaction of ego, dream-ego and complex presents the basis of a mechanism for the compensatory nature of dreams, a mechanism which facilitates an opportunity for the ego to review previously rejected attitudes, especially those rejected at an earlier stage of ego formation.

Jung’s theory of the complexes evolved, as his own study of the psyche continued, to form a more fundamental theory of psychic life. In this more expanded theory the complexes are seen as constituting an infrastructure of organisation of the psyche in which they play an essential role in regulation and management. Jung (1931/1976a) comments on this expanded notion of the complexes:

…complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. (para. 925)

Freud’s view of the complexes was in the context of psychological ill health, in contrast to Jung’s broader view of the complexes as essential psychic structures.
Jacobi (1959) comments on this: “Freud saw the complex only as a manifestation of illness, Jung as pertaining also to a healthy human being” (p. 20). But in Jung’s (1948/1969c) previous quote he presents ‘every’ complex as ‘a disturbed state of consciousness’. If complexes are disturbed states, in what capacity are they also essential to psychic life? This seemingly paradoxical idea of complexes as essential psychic activity while also being disturbances, is central to Jung’s view of the psyche as self regulating and self healing and is the basis for the notion of individuation.

Since human beings depend less on instinctual response and more on behavioural flexibility to survive in a changing, especially culturally changing world, then it would be expected that the psyche would have, as it does, a profound capability to mould ego behaviour or attitude during development, according to the conditions and constraints in which it finds itself. The duration of human infancy is a prominent indicator of this, including the intrinsic capability for acquisition of a particular indigenous language. In the biological context, any psychological or behaviour mismatch of an individual with the ambient culture will compromise the ability of the individual to function fluently within the culture and therefore reduce survival chances in a primitive culture, and in a modern culture cause stress and ill health.

During the moulding developmental stage the ego is induced to fit the immediate cultural surrounds, normally the family circle, and therefore has rejected potential attitudes or other ‘ways of being’, but if the family ethos mismatches the wider social ethos then the ego’s behavioural fluency is inhibited in the wider community. These mismatches may be mild, significant, serious or profound, but for the psyche to implement a psychological correction to a more fitting attitude or behaviour for the ego after the major developmental stage, an alternative attitude would need to be presented to the ego in a reflective manner.

The material rejected by the developing ego has the potential to coalesce by associative attachment, gaining some autonomy and personification as a constellated complex. These complexes constitute variations of alternative attitudes, which if integrated, have the potential to modulate the ego’s behaviour in ways which may induce greater fluency with the society. The greater the ego’s attitudinal mismatch, then by implication, the more material that has been rejected and subsequently
constellated in the complex, which in turn exhibits a greater imperative and initiative for integration with the ego. That is, it would be expected that the greater the rejection of the censored material, the greater the insistence of the consequent complex, resulting in a psychological feedback loop which has, like most biological feedbacks, a negative re-action and hence a modulating function.

In all the foregoing discussion the origin of a complex has been presented as the result of a mismatch between ego consciousness and the ambient culture, with the resultant complex being constellated by the incompatibility between the internalised, personal unconscious material, other ways of being, and the ego; whether this is to a neurotic extent or to milder promptings of unrealised potential. The notion and theory of complexes as presented by Jung also includes conflict between ego consciousness and the collective unconscious. That is, the ego’s attitude may be incompatible with the instincts or the intrinsic archetypal nature and therefore complexes can be seen to be fundamental to the study of both the personal and the collective unconscious. Jung (1948/1969c) commenting on Freud’s placement of dreams as the pre-eminent method for the study of the unconscious, makes the observation: “The via regia to the unconscious, however, is not the dream, as he thought, but the complex, which is the architect of dreams and of symptoms” (para. 210). The notion of complexes having two origins, that of mismatch between ego consciousness and cultural normality, or mismatch between ego consciousness and the collective unconscious, is not incompatible with the biological demands served by the existence of complexes. Whereas it is necessary for the individual’s attitude or behaviour to ‘fit’ the cultural environment, it is also necessary for the individual to fit the inherited behavioural imperatives.

Since a complex can be seen as an alternative attitude to the normal ego consciousness, then any integration of the complex into the ego’s field of awareness constitutes a growth of ego awareness. But Jung has referred to the danger of a powerful complex overwhelming the ego or temporarily asserting itself over the ego in matters of crucial decisions. Jung (1948/1969c):

As a rule there is a marked unconsciousness of any complexes, and this naturally guarantees them all the more freedom of action. In such cases their
powers of assimilation become especially pronounced, since unconsciousness helps the complex to assimilate even the ego, the result being a momentary and unconscious alteration of personality known as identification with the complex. In the Middle Ages it went by another name: it was called possession. (para. 204)

In that clinical practice which pursues the process of individuation, the attention given to the complexes is central and involves dream analysis as a method of working with the complexes. In the dream the personified complexes form much of the drama, as the associative attachments between and within the complexes are presented to the dream protagonist as manifestations of relationships, which are then direct experience for the dream-ego and constitute the compensating process. Since the dream-ego is exposed to the complexes in this manner and since it, the dream-ego, has less aversion and greater tolerance than the waking-ego to new attitudes and behavioural alternatives, the dreaming state presents the opportunity for the complexes to have increased associative attachments with the waking-ego. The potential for increased associative attachment is enhanced by dream recall, and this is especially significant for the feeling tone component of the complex, which forms its core and which enables some level of autonomy.

Jung describes the fact that some complexes can remain for a long time in the unconscious, despite having a high ‘energie’ value, not being subject to repression and having the willingness of the conscious mind to accept it. Jung (1948/1969e) explains: “Because the content is new and therefore strange to consciousness, there are no existing associations and connecting bridges to the conscious contents. All these connections must first be laid down with considerable effort, for without them no consciousness is possible” (pp. 11-12).

Jung’s notion of individuation describes a process which facilitates a gradual change in an individual’s conscious attitude or awareness, in order for that individual to better fit his / her social context or to enhance the capacity for responsible expression of innate imperatives. This facilitating process is essentially the conscious attention to the natural process of psychic compensation, which is itself occurring through the personification of complexes during dreams.
In dreamless non REM sleep, the conscious ego, by implication of the concept of consciousness itself, is annihilated. This conscious ego is resurrected each day from the unconscious substrate on waking and it is assumed to manifest each day in an identical form to the previous day, being retrieved with fidelity, in a kind of immortality of the status quo. This ongoing manifestation of the waking-ego is underwritten by the retention of an entrenched set of established psychic associations and affiliations of perceptions, notions, relationships and memories, physically retained by the brain’s neural networks. This ‘retrieval fidelity’ of the waking-ego is central to the notion of ego fitness to cope with the current environment and for ego stability, but also has consequences for the need to fit a changing environment which is inevitable.

If the manifest ego has poor retrieval fidelity, then there is the possibility of behavioural mismatch between the ego and the current life context and if there is a rigidly, perfect and refractory retrieval fidelity then there is no opportunity for change and the ego loses the capacity to ‘track’ change by behavioural or attitudinal flexibility. This way of looking at the unconscious / conscious relationship, characterizes the ego as a kind of ambassador of the total psyche to the outer world.

Since the dream-ego is being subjected to notions of attitudinal variations, facilitated by the personified complexes, and since these complexes are themselves operatives of psychic management, the dream-ego by its ‘conscious’ proximity to the waking-ego provides a pathway for gradual and incremental beneficial variations in the ego’s retrieval fidelity. The illusiveness of dreams and their normally ephemeral nature can be seen to provide an operational buffer between an open ended unconscious universe of possibilities and an ego immersed in the task of coping with the world in which it finds itself. Jung’s concept of individuation has its place in the context of this discussion through the possibility of enhancing and facilitating beneficial change in the ego’s retrieval fidelity.

Since many complexes are formed by associative attachments between fragments of experience and since there may be many complexes, the risk of massive associations and the subsequent merging of complexes is possible, and previously it was seen that Jung referred to this threat. While complexes grow by this associative attachment it would seem inevitable that unrestrained attachments and uncontrolled
growth would occur, but this does not commonly happen, indicating the existence of some buffered interaction between complexes. If complexes were to merge then in effect they have lost their differentiation from the unconscious state and the psyche has lost its centres of management and is then chaotic. Implied from these considerations is some mechanism of mutual exclusion between complexes. Jung (1956/1980a) describing complexes, emphasizes the existence of a centre to each complex observing:

… their expression is always dependent on a network of associations grouped round a centre charged with affect. The central emotion generally proved to be individually acquired, and therefore an exclusively personal matter. Increasing experience showed, however, that the complexes are not infinitely variable, but mostly belong to definite categories. (para. 1257)

The concept of a core affect for each complex implies some mutually exclusive nature which maintains the differentiation of complexes and provides psychic stability. In the dreaming state the often bizarre associations between events and identities, complexes, indicates a lowered mutually exclusive intensity during dreaming and provides further support for the notion of the dream-ego as the vehicle for gradual safe ego change.
Research Method

The research method for a study is indicated, defined and characterized by the intent and context of the thesis, by the nature of the resource to be studied and by a concept framework which provides a manner of examination; a way of ‘looking’.

The intent of the thesis is to clarify and describe:

- The nature of the dream-ego.
- The function of the dream-ego in psychic stability.
- The interaction between the dream-ego and the waking-ego.
- The process by which the dream-ego enhances therapeutic practice.

The context of the thesis is:

- Analytical psychological theory.
- Therapeutic application.
- The Jungian process of individuation.

The resource is:

- A textual resource.
- Analytical psychological.
- Predominately Jungian. Main text, the collected works of Jung.
- Documented in a phenomenological approach.

The concept framework:

- Classical Jungian, in contrast to Archetypal and Developmental approaches.

The major difference between this study and other studies of dreams, dreaming and interpretation of dreams, is that it places the dream-ego as the central protagonist and as the primary focus of attention.

The foregoing review of the thesis parameters provides a working
characterization of the nature of the research project and consequently provides the constraints, limitations and field of study for the thesis. From this characterization, a phenomenological method is implied. The method is a theoretical and textual analysis of analytical psychological writings in which the major texts are the Collected Works of Jung, Jung’s autobiography; Memories, Dreams, Reflections, and the wider analytical psychological literature.

The analysis is draws on the sections of text which are pertinent to, describe or deal with the phenomenology of dreams, the dream-ego and the dream-ego/waking-ego interaction.

In a discussion of phenomenological research, Polkinghorne (1989) comments: “The phenomenological map refocuses inquiry, concentrating not on descriptions of worldly objects but on descriptions of experience” (p. 41).

The study examines descriptions of experience of the dream-ego which have relevance to its function as the interface of the conscious and unconscious mind. In a discussion of the unconscious, Brooke (1991) comments: “since the greater part of psychological life is lived unconsciously, ‘the’ unconscious, with its own primitive functioning, lives an originary understanding of a person’s situations in ways the person (ego) may not like or even comprehend” (p. 48).

The study gives particular attention to those sections of text which relate to the individuation process. Since the major textual resource is Jung’s own writing in the Collected Works, a classical approach gives parity with the text and facilitates the study by removing any intellectual blurring caused by concept translation into, for example, a developmental framework. Brooke (1991) in a discussion of Jung’s, phenomenological method, observes:

It is argued that Jung, like the phenomenologists, is essentially descriptive, and that his endeavour to be descriptive opens up a domain of investigation in depth psychology that is indigenous to psychological life (p. 49).

Brooke’s use of the phrase “indigenous to psychological life” is a significant comment in proposing the naturalness of a phenomenological approach to the study of dream phenomena and by implication Jung’s works. The use of the descriptions
pertinent to the study include Jung’s theoretical descriptions, the recorded dream narratives and subsequently Jung’s interpretation and analysis of the dreams. Polkinghorne (1989) makes the following pertinent statement: “Phenomenological research is descriptive … but it has, in addition, a special realm of inquiry - the structures that produce meaning in consciousness” (p. 44). In this study ‘the structures that produce meaning in consciousness’ are centred on the dream-ego and also include the dream narrative itself and by implication the unconscious dream making and the conscious attention given to the dream-ego and its dream environment, after waking.

In a discussion of Husserl’s phenomenological method Sahakian (1968) outlines three techniques: “phenomenological reduction … eidetic reduction or abstraction … an analysis of the ‘correlation between the phenomenon of cognition and the object of cognition’ ” (p. 330). This description is of a method which is directed to the philosophical purpose of the finding of essences. In this study the purpose is to clarify the description of the universally experienced dream-ego, that is, it is essentially psychological. Polkinghorne (1989) comments on the application of phenomenological studies: “It is important to differentiate phenomenological philosophy from phenomenological psychology… phenomenological psychology is a perspective that acknowledges the reality of the realm of meaningful experience as the fundamental locus of knowledge” (p. 43).

Polkinghorne is describing the technique of applying a philosophical method to a psychological study and notes:

Phenomenological psychology is not a sub-field of philosophy; it is a psychology that draws on the philosophical insights of phenomenology. As a psychology it assumes its place within the psychological and scientific traditions that have preceded it. It selects for study the phenomena relevant to psychology and investigates these phenomena in a methodical, systematic, and rigorous way (p. 43).

In the previous three techniques outlined by Sahakian for a phenomenological method, the first technique of phenomenological reduction is taken in this
psychological study as the record of the recalled dream itself and any recorded experience associated with the dream. Sahakian (1968) comments: “By phenomenological reduction Husserl meant the exclusion from consideration of everything which is transcendent, …and anything else which is derived through scientific or logical inference” (p. 330).

The second technique of phenomenological method, that of eidetic reduction, is, in the strict philosophical context, a method of abstracting essences, but in the psychological context is a preliminary synthesis of phenomenological fragments.

The third technique is the synthesis of an overview, a grasp of the eidetic whole which facilitates the phenomenological description of the dream-ego and its function. Polkinghorne (1989) comments:

Synthesis is the process of phenomenological eidetic reduction. It involves an intuitive ‘grasping’ of the essential psychological elements that incorporate the redescribed psychological meanings… The phenomenological process of synthesis is different from a process that adds or lists together elements; it requires an eidetic seeing of the whole. In the grasp of the whole, the elements are understood (p. 56).

The study is supported by the fact that Jung’s writings are in collected form, cross referenced, wholly indexed and edited at a high professional level.

The three key authors of major significance to the phenomenological method used in this study are:

- Husserl, (see Sahakian, 1968) who laid the philosophical foundations.
- Polkinghorne (1989) who has described the application of the method to psychology.
- Brooke (1991) who describes the psychological adaptation in its application to Jungian studies.

Specifically in this study, the previously outlined method is applied to a set of Jung’s recorded dreams which have been selected from those recorded in ‘Memories, Dreams, Reflections’ (see Jung & Jaffe, 1995) and is as following:
• The first part is the record of the each dream, which as indicated previously is itself a phenomenological reduction.

• Part two of the method is an eidetic reduction and identifies the *essentials* of the dream which are often correlated with complexes and may indicate the compensating function of the dream. This part follows the dream and is labelled ‘The essentials’ and is extended into the section labelled ‘Dream exposition’ which ‘opens’ the dream, lays out its significant content and discusses it.

• Part three is the overall synthesis which contributes to the description of the dream-ego and is the content of the study’s major chapters. Polkinghorne (1989) describing the eidetic overview comments: “It involves an intuitive ‘grasping’ of the essential psychological elements that incorporate the redescribed psychological meanings …” (p. 56).

Since the study uses Jung’s dreams it is facilitated by his vast experience for dream description; in its fidelity, its detail and its completeness. In addition to this the dream resource has with it Jung’s own analysis of each dream.

Jung’s investigation of his dreams took place in the context of his own individuation process and is, as must be for anyone, unique and individual. This study and its phenomenological method is intended to clarify the nature and significance of the dream ego as a psychic phenomenon but must include the personal impact and significance of the dreams since the personal significance contributes to an understanding of the function of dreams in general.
The Dreams

All the dreams used in the study are from ‘Memories, Dreams, Reflections’.
Jung & Jaffe (1962/1995)

D1. Dream Number One. The Little Numinous Light.

The Dream:

“It was night in some unknown place, and I was making slow and painful headway against a mighty wind. Dense fog was flying along everywhere. I had my hands cupped around a tiny light which threatened to go out at any moment. Everything depended on my keeping this little light alive. Suddenly I had the feeling that something was coming up behind me. I looked back, and saw a gigantic black figure following me. But at the same moment I was conscious, in spite of my terror, that I must keep my little light going through night and wind, regardless of all dangers” (Jung & Jaffe, 1962/1995, p. 107).

The essentials:

- **Adversity** is indicated by the dream-ego’s determination in ‘making slow and painful headway against a mighty wind’.
- **Fear** in the dream is experienced in three nuances. ‘The unknown place’ indicating apprehension; the ‘feeling that something was coming up behind’ indicating dread; the ‘gigantic black figure’ indicating terror.
- A **sense of the sacred** is a powerful component of the dream, ‘hands cupped around a tiny light’… ‘everything depended on keeping the little light alive’… ‘regardless of all dangers’, are all expressions of a numinous content.
- **The hero** is characterized by his willingness to ‘keep the little light alive in spite of terror and to persist against all dangers’ and may be defined as a custodial imperative.

Dream exposition:
The manifest aspects of complexes listed above, are each a centre of psychic significance having partial autonomy. This constellation of disparate complexes finds resolution and psychological significance in the interplay between them, which is experienced by the-dream ego as the dream narrative, comprising the complex personifications and representations.

The dream maintains narrative continuity and exhibits no cogitative thinking, anticipations are by feelings or intuition which indicate a dream-ego with an overview of the drama and its significance, and with a dominant experience of the numinous centred on the little light, which indicates an archetypal core for the dream. Jung (1954/1969f) “… the archetypes have, when they appear, a distinctly numinous character which can only be described as ‘spiritual,’ if ‘magical’ is too strong a word” (para. 405).

The indications of adversity are represented in the context of a physical struggle, the protagonist is custodian of the sacred, and the task requires heroic resolve. The drama presented to the dream-ego is the summation of the complexes’ significance for the dream-ego as representative of the waking-ego, in some vicarious manner.

The dream manifests an archetypal polarity around the little light which is the point of conjunction of the disparate complexes. This conjunction is the locus of condensation for the complexes and provides the antagonistic complexes with a single voice, the narrative, with which they confront the ego with a compensatory, though polarized, opportunity for resolution of conflict. Jung (1948/1968c) speaks of an intrinsic polarity of the archetypes: “Just as all archetypes have a positive, favourable, bright side that points upwards, so also they have one that points downwards, partly negative and unfavourable, partly chthonic …” (para. 413).

The dream polarity is indicated by the forces aligned to extinguish the little light and the heroic determination to maintain it in the confrontation with greater destructive forces. Dreams reflect the psyche’s impulse to maintain psychological balance.

The foregoing discussion provides an infrastructure of order and significance upon which the more personal details of Jung’s life context for the dream may be assembled.
At the time of the dream Jung was a final year school student, approaching the start of university and struggling with the conflict of choice of possible futures, in particular the conflict between choosing which of his two aspects of his personality should be his future, his number one or number two. In his autobiography, Memories Dreams Reflections, (Jung and Jaffe, 1962/1995) Jung comments on the insight he had at the age of twelve: “Then, to my intense confusion, it occurred to me that I was actually two different persons” (p. 50).

Jung is clear that these two aspects of himself were in no way schizophrenic, nor were they any indication of psychic fragmentation but offered two potential ways of existing. His number one was the pragmatic self, engaged with the external world, the highly differentiated self. Number two was the less specific self, engaged with the internal world and with a sense of the saga of human life, with open ended potential, but not with any particular, the vaguely differentiated self.

As Jung struggled with his need to decide his direction, the dream occurred, presenting the tension between the different aspects of his personality. The tension is dramatized in the dream, via the crucial notions constellated as complexes, and present the struggle with his alternate ways of being. In Jung and Jaffe (1962/1995) Jung comments on his reaction to the dream:

When I awoke I realized at once that the figure was a “spectre of the Brocken,” my own shadow on the swirling mists, brought into being by the little light I was carrying. I knew, too, that this little light was my consciousness, the only light I have. My own understanding is the sole treasure I possess, and the greatest. Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light. (p.108)

The numinous content of the dream is the archetype of the ego, presented as a vulnerable light. The ego facilitates the individual’s safe navigation through the vicissitudes of life and maintains an independent volition in counterpoise to the undifferentiated mind, from which it, the ego, is manifest by separation and polarity. The dream narrative captures this polarity as a fearful tension which in Jung’s case
was brought to an acute state by his psychological insight and the imperative to choose futures.

The fearfulness of the dream in its various forms of apprehension, dread and terror, reflect the nuances of fear at that moment in Jung’s life. Apprehension, the unknown ‘place’ at the point of decision; the dread of the ever present undifferentiated mind, and the terror of being absorbed and extinguished in the unconscious, by the termination of the vital polarity of his being.

As a consequence of the dream, Jung in Jung and Jaffe (1962/1995) made his decision about which of the two aspects of his personality would be the basis for his future:

Now I knew that No.1 was the bearer of light, and that No. 2 followed him like a shadow. My task was to shield the light and not look back at the vita peracta; … I must go forward against the storm, which sought to thrust me back into the immeasurable darkness … . In the role of No. 1, I had to go forward - into study, money making, responsibilities, entanglements, confusions, errors, submissions, defeats (p. 108).
D2. Dream Number Two. *The Oracle Bird Girl.*

The dream:

“In the dream I found myself in a magnificient Italian loggia with pillars, a marble floor, and a marble balustrade. I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty. It was made of green stone, like emerald. There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle. My children were sitting at the table too.

Suddenly a white bird descended, a small sea-gull or a dove. Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird. Immediately, the dove was transformed into a little girl, about eight years of age, with golden blonde hair. She ran off with the children and played with them among the colonnades of the castle.

I remained lost in thought, musing about what I had just experienced. The little girl returned and tenderly placed her arms around my neck. Then she suddenly vanished, the dove was back and spoke slowly in a human voice. ‘Only in the first hours of the night can I transform myself into a human being, while the male dove is busy with the twelve dead.’ Then she flew off into the blue air, and I awoke.” (Jung and Jaffe, 1962/1995, p. 195).

The essentials:

- There is passivity in the dream-ego and this is indicated by the peaceful relaxed spectator experience of the dream. This passivity is reinforced by the absence of any imperative.
- The dream-ego has a kingly status indicated by the throne-like golden chair, tower, castle and opulent fine furnishings.
- There is a miraculous transmutation between the dove bird and the golden haired girl.

Dream exposition:

The dream narrative is presented to the dream-ego as non participatory theatre and the narrative does not require the interaction of the dream-ego except as observer,
but indicates a psychological review of a present psychic state. The complexes are not constellated around any imperative, and there are no decisions to be made and no evidence of polarity or conflict of autonomous complexes. The psychic status quo is one of harmony. Jung (1948/1969a) comments on the capacity of dreams to present the current psychic situation: “...the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious” (para. 505).

At the time of the dream, Jung had experienced a moment of unusual clarity about the way he had ‘travelled’ (psychologically) so far, and in Jung and Jaffe (1962/1995) he comments: “I thought, ‘Now you possess a key to mythology and are free to unlock all the gates of the unconscious psyche’ ” (p. 194). Jung’s state of realization of having achieved an insight into the highly significant fact of the psychic origins of human mythological portrayals, and the nature of those portrayals as artefacts of the psyche’s collective nature, gave him a sense of accomplishment. It is this sense of accomplishment which places Jung’s dream-ego in the kingly context.

The transmutation of the bird into a young blonde girl, is aligned with Jung’s state of mind at that time regarding his understanding of the collective psyche’s expression of archetypal symbols through specific events. The collective speaks and is expressed through the transmutation of the unknowable into the knowable mythological parables; in this case the divine child of innocence who is also the messenger from the collective. It is the bird form of the transmutable duality which presents itself as the oracle of the unconscious and this is the voice of the collective.

In Jung’s own waking thoughts about the dream he mentions that the magnificent green stone table of the dream reminded him of the ‘emerald table in the alchemical legend of Hermes Trismegistos.’ and in Jung and Jaffe (1962/1995) Jung comments: “He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek” (p. 196).

It is noteworthy that the bird’s transmutation occurred after alighting on the table, which seemed to Jung in retrospect, of such alchemical significance. Appropriately the unknowable oracle bird, of the collective, is then transformed into the knowable little girl of the ego world, symbolic of the divine child, a transmutation at the core of alchemy, manifest on Jung’s image of the legendary engraved table of alchemical wisdom.
In this dream, the dream-ego makes no attempt to interpret the drama and the experience is aligned with the waking-ego’s state of passive harmony.

The dream:

“*I was in a house I did not know, which had two storeys. It was ‘my house.’ I found myself in the upper storey, where there was a kind of salon furnished with fine old pieces in rococo style. On the walls hung a number of precious old paintings. I wondered that this should be my house, and thought, ‘Not bad.’ But then it occurred to me that I did not know what the lower floor looked like. Descending the stairs, I reached the ground floor.*

*There everything was much older, and I realized that this part of the house must date from about the fifteenth or sixteenth century. The furnishings were medieval; the floors were of red brick. Everywhere it was rather dark. I went from one room to another, thinking, ‘Now I really must explore the whole house.’ I came upon a heavy door, and opened it. Beyond it, I discovered a stone stairway that led down into the cellar. Descending again, I found myself in a beautifully vaulted room which looked exceedingly ancient. Examining the walls, I discovered layers of brick among the ordinary stone blocks, and chips of brick in the mortar. As soon as I saw this I knew that the walls dated from Roman times. My interest by now was intense. I looked more closely at the floor. It was of stone slabs, and in one of these I discovered a ring. When I pulled it, the stone slab lifted, and again I saw a stairway of narrow stone steps leading down into the depths. These, too, I descended, and entered a low cave cut into the rock. Thick dust lay on the floor, and in the dust were scattered bones and broken pottery, like remains of a primitive culture. I discovered two human skulls, obviously very old and half disintegrated.*” (Jung and Jaffe, 1962/1995, p. 182).

The essentials:

- A sense of mystery for the dream-ego is indicated by the progressive exploration of the house.
- There is discovery as successive levels of the house are explored with excitement.
- There is an intense premonition of profound significance for the levels of the house.
• The dream-ego is _enthralled by the ancient_ findings.
• The dream-ego experiences _revelation._

Dream exposition:

The dream-ego is solitary and alert, thinking and attentive to detail. The main aspects of the dream: curiosity driven exploration, excitement of discovery, apprehension of the unknown and the climatic find collectively exhibit a synergistic interaction indicated by the _change_ occurring in the dream ego’s experience of the dream as it progresses. This experience evolves from one of mildly interested curiosity to intense interest and excitement of discovery.

The dream-ego knows that he owns the house yet the house is unfamiliar, and in its levels of gradual antiquity the house reveals, by concise spatial metaphor, the unfamiliar aspects of the psyche. Jung in Jung and Jaffe (1962/1995) presents the dream as seminal to his theory of an objective, collective nature of the psyche in addition and in contrast to, the familiar, subjective and personal psyche (p. 182).

The dream-ego’s implied premonition of significance of the lower levels, culminates in the discovery of the lowest level as symbolic of the primitive unknown levels of the psyche. In Jung and Jaffe (1962/1995) Jung comments on the dream’s significance to his thinking and questioning at that time: “It obviously pointed to the foundations of cultural history - a history of successive layers of consciousness. My dream thus constituted a kind of structural diagram of the human psyche; it postulated something of an altogether _impersonal_ nature underlying that psyche” (p. 185).

In this dream the history of the psyche is represented _spatially_, each stage is placed relative to other unconscious levels, and therefore does not set the represented consciousness as polar to, or in opposition to, the unconscious psyche but rather these are separated by evolutionary taxa of antiquity of the psyche.

The oldest regions of the psyche has its roots in the pre-human ancestry of humanity and subsequently in the earliest humans. Jung (1928/1966) speaks of the activity of this ancient psyche: “The primordial images are the most ancient and the most universal ‘thought forms’ of humanity. They are as much feelings as thoughts; indeed, they lead their own independent life rather in the manner of part-souls …” (para. 104).
The fact that the dream is so relatively explicit in its portrayal of the levels of the psyche, and that Jung was immediately clear regarding its meaning, implies that Jung had already formed his ideas regarding the ancient primordial psyche and that this ancient psyche is in some way the substrate upon which modern consciousness is founded.

There are no indications of a compensating function for the dream narrative and in this case the dream appears to be aligned with Jung’s consciousness, which is at the edge of formulating these notions and therefore the dream serves a reinforcing function, not by merely paraphrasing these conscious notions but by infusing the intellectual notions with the ‘primordial’ energy of ‘feelings’ and ‘part souls’. Jung (1948/1969g) comments on the function of dreams: “If the conscious attitude is ‘correct’ (adequate), then the dream coincides with and emphasizes this tendency, though without forfeiting its peculiar autonomy” (para. 546).
The following two dreams occurred close together and in the same context of Jung's life. Their content is very similar.

The dream:
“… I was in a dark wood that stretched along the Rhine. I came to a little hill, a burial mound, and began to dig. After a while I turned up, to my astonishment, some bones of prehistoric animals. This interested me enormously, and at that moment I knew: I must get to know nature, the world in which we lived, and the things around us.” (Jung & Jaffe, 1962/1995, p. 104).

D4 (b). Dream Number Four (b). The Giant Radiolarian.
The dream:
“… I was in a wood; it was threaded with water courses, and in the darkest place I saw a circular pool, surrounded by dense undergrowth. Half immersed in the water lay the strangest and most wonderful creature: a round animal, shimmering in opalescent hues, and consisting of innumerable little cells, or of organs shaped like tentacles. It was a giant radiolarian, measuring about three feet across. It seemed to me indescribably wonderful that this magnificent creature should be lying there undisturbed, in the hidden place, in the clear, deep water. It aroused in me an intense desire for knowledge, so that I awoke with a beating heart.” (Jung & Jaffe, 1962/1995, p. 105).

The essentials of the two dreams:
- The wild untouched state of nature is indicated by forest, water and seclusion.
- Secrets of nature are hidden and waiting to be discovered.
- A burial mound is discovered, which is associated with nature.
- The ancient and seminal are discovered through the bones and the radiolarian.
- The dream-ego has moments of intense experience of the beauty of nature.

Dreams exposition:
In these two dreams, the dream-ego is solitary and exploring the world of
nature and is attentive to nature. They reveal a dream-ego which perceives the natural world as hiding interesting secrets in secluded places, ‘in the darkest place … surrounded by dense undergrowth’ and the dream-ego is excited by the idea of these secrets and is exploring and discovering but the dreams offer no evidence of polarity.

The dreams occurred in Jung’s life when he was deciding his future university studies direction (as did dream D1), and was unsure of a scientific or humanities future. Jung in Jung and Jaffe (1962/1995) comments: “The question of my choice of profession was drawing alarmingly close. … Then I would go to the university and study - natural science, of course. But no sooner had I made myself this promise than my doubts began. … and would have liked best to be an archaeologist” (p. 104). Unlike dream D1, which was about aspects of his personality, these dreams are about a specific decision regarding his future studies. In these dreams there is no vigorous collision of alternatives and the dreams indicate a function which is partly compensation and partly complementation (or reinforcement). Compensation; since the waking-ego’s deliberations are intellectual, pragmatic and concerned with which profession to pursue and the dreams bypass this dilemma by presenting the feeling selection. The reinforcing function is indicated by revelation about the intensity of Jung’s interest in the act of discovery.

Hall (1991) comments on a dream’s capacity to exhibit more than one function: “When the conscious attitude of the dreamer is more or less appropriate to his outer adaptation … the dream will usually appear more gently compensatory, offering slight corrections and enlargements to his conscious position. In such normal situations the compensatory function of the dream may appear as mild complementation to his conscious view of his ego” (p. 123).

The dream narratives also reveal a process of condensation in which the dream finds and presents the overlap or common aspects of Jung’s interests, presenting a direction which is not concerned with employment nor defined profession but is concerned with the excitement and joy of searching for and uncovering hidden, ‘wonderful’, living facts. A science of archaeology and an archaeology of science.

In Jung and Jaffe (1962/1995), Jung speaks of the capacity of these dreams to convince him of the direction he needed to take for his future studies: “These two dreams decided me overwhelmingly in favour of science, and removed all my doubts”
(p. 105).

In these two dreams the dream ego’s predominate experience is one of feelings rather than thought, though some thinking is evident in conclusions. The feelings are intense and guiding in decision making by transcending more rational processes, which have reached a deadlock in the conscious deliberations.
D5. Dream Number Five. *The Ritual Phallus.*

Jung explains the setting for the dream was in a meadow near his home.

The dream:

“I was in this meadow. Suddenly I discovered a dark, rectangular, stone-lined hole in the ground. I had never seen it before. I ran forward curiously and peered down into it. Then I saw a stone stairway leading down. Hesitantly and fearfully, I descended. At the bottom was a doorway with a round arch, closed off by a green curtain. It was a big, heavy curtain of worked stuff like brocade, and it looked very sumptuous. Curious to see what might be hidden behind, I pushed it aside. I saw before me in the dim light a rectangular chamber about thirty feet long. The ceiling was arched and of hewn stone. The floor was laid with flagstones, and in the centre a red carpet ran from the entrance to a low platform. On this platform stood a wonderfully rich golden throne. I am not certain, but perhaps a red cushion lay on the seat. It was a magnificent throne, a real king’s throne in a fairy tale. Something was standing on it which I thought at first was a tree trunk twelve to fifteen feet high and about one and a half to two feet thick. It was a huge thing, reaching almost to the ceiling. But it was of a curious composition: it was made of skin and naked flesh, and on top there was something like a rounded head with no face and no hair. On the very top of the head was a single eye, gazing motionlessly upwards.

It was fairly light in the room, although there were no windows and no apparent source of light. Above the head, however, was an aura of brightness. The thing did not move, yet I had the feeling that it might at any moment crawl off the throne like a worm and creep towards me. I was paralysed with terror. At that moment I heard from outside and above me my mother’s voice. She called out, ‘Yes, just look at him. That is the man-eater!’ That intensified my terror still more, and I awoke sweating and scared to death.” (Jung & Jaffe, 1962/1995, p. 26).

The essentials:

- Discovery of an ancient secret place is described by the dark rectangular stone lined hole in the ground.
- Apprehension, as hesitant and fearful curiosity, is experienced as the dream-ego
descends the stone stairs.

- A royal status is described by the heavy sumptuous curtains, red carpet and golden throne.
- The phallus symbol is presented in giant form emphasizing its significance.
- The aura of brightness above the top of the giant phallus suggests a transcendental significance.
- The mother’s pronouncement has the nature of an oracle voice.

Dream exposition:

The infant dream-ego is solitary and apprehensively exploring, which leads to an experience beyond his understanding. The dream is remarkable in several aspects, but notably in that Jung had this dream when he was about three or four years old. The fact that the image was a phallus, was not known to Jung until much later. Jung in Jung and Jaffe (1962/1995) explains: “This dream haunted me for years. Only much later did I realize that what I had seen was a phallus, and it was decades before I understood that it was a ritual phallus” (p. 27). To Jung’s infantile dream-ego the dream was frightening, due mainly to it being incomprehensible yet imbued with profound significance. At that age Jung couldn’t have known the detail of the phallus “… I do not know where the anatomically correct phallus can have come from” (p. 28).

While the ‘anatomically correct phallus’ was beyond the knowledge of the infant Jung, the concept of the ritual phallus is beyond the knowledge of any infant, unless exposed to an actual associated ritual, but this is almost impossible in a western culture. Although the concept of the inherited archetype is central to Jungian psychology, Jung is clear that he is not stating that the image which fills the archetypal capacity is inherited. Jung (1936/1968a) expresses it: “… Endless repetition has engraved these experiences into our psychic constitution, not in the form of images filled with content, but at first only as forms without content, representing merely the possibility of a certain type of perception and action” (para. 99).

Even if the infant Jung inherited the archetypal ‘form without content’ it is still inexplicable why the ‘form’ was filled, for an infant’s dream-ego, not with an
object symbolic of the phallus but with an actual phallus, symbolic of something else, for example, fertility of the earth.
The following two dreams, D6 (a) and D6 (b), both occurred in connection with one of Jung’s patients and the dreams occurred on consecutive nights.

D6 (a). Dream Number Six (a). *A Prescient Experience.*

Jung introduces the dream, “I well recall the case of a Jewish woman who had lost her faith. It began with a dream of mine”.

The dream:

“… in which a young girl, unknown to me, came to me as a patient. She outlined her case to me, and while she was talking, I thought, ‘I don’t understand her at all. I don’t understand what it is all about.’ But suddenly it occurred to me that she must have an unusual father complex.” (Jung & Jaffe, 1962/1995, p. 160).

D6 (b). Dream Number Six (b). *The Goddess Girl.*

This dream occurred the night after the preceding dream (above) and concerns the same girl as that dream.

Jung introduces this dream, “The following night I had another dream”.

The dream:

“ A reception was taking place in my house, and behold, this girl was there too. She came up to me and asked, ‘Haven’t you got an umbrella? It is raining so hard.’ I actually found an umbrella, fumbled around with it to open it, and was on the point of giving it to her. But what happened instead? I handed it to her on my knees, as if she were a goddess”. (Jung & Jaffe, 1962/1995, p. 161).

The essentials:

- The arrival of the *unknown girl*.
- *Incomprehension* about the young girl.
- *Father* in the ‘unusual complex’.
- The uniquely special ‘*goddess*’ girl.
Dream exposition:

In the first dream the dream-ego is in the familiar situation (for Jung) of a consultation with a patient and is occupied with thinking about the patient and her problems. But the dream is unusual in that Jung makes a connection between this dream and an actual patient whom he met the day after the dream. The patient had discontinued with another analyst, and in Jung and Jaffe (1962/1995) Jung describes it: “… [the analyst] had acquired a transference to her and had begged her not to come to him any more…” (p. 161). During the actual consultation Jung became convinced that the dream girl was the patient and comments: “at first I could not understand what her trouble was. Suddenly my dream [D6a] occurred to me, and I thought, ‘Good Lord, so this is the little girl of my dream’ ” (p. 161).

Jung could detect no father complex in her as the dream indicated but discovered a religious difficulty concerning her grandfather and her father. It is possible that Jung had some contact with the girl’s previous analyst which could have influenced the dream, or some knowledge of her case by any communication at the time the appointment was arranged.

The dream prepared Jung for the consultation by prompting him to pursue the line of significant male family members. It is noteworthy that the feeling toned aspects of the dream are reiterated by Jung’s experience during the subsequent consultation in which the father/grandfather and incomprehension feelings occur. The dream-ego of the second dream defers to the latent spiritual nature of the girl patient and in Jung and Jaffe (1962/1995) Jung comments: “the dream had showed me that she was not just a superficial little girl, but that beneath the surface were the makings of a saint” p. 162).

The girl’s spiritual problem was resolved by Jung in a dramatic manner. In Jung and Jaffe (1962/1995) Jung comments that he told this second dream to the patient and states: “I told this dream to her, and in a week the neurosis had vanished” (p. 162). And further in his explanation of the cure Jung comments: “… what mattered was the ‘fear of God’ ” (p. 162).
D7. Dream Number Seven. The Customs Official/Crusader Knight.

Jung mentions that while working on ‘The Psychology of the Unconscious’, he had dreams which presaged his forthcoming break with Freud and recounts one of those dreams in two parts.

The dream:

“One of the most significant had its scene in a mountainous region on the Swiss - Austrian border. It was towards evening, and I saw an elderly man in the uniform of an Imperial Austrian customs official. He walked past, somewhat stooped, without paying any attention to me. His expression was peevish, rather melancholic and vexed. There were other persons present, and someone informed me that the old man was not really there, but was the ghost of a customs official who had died years ago. ‘He is one of those who still couldn’t die properly’”.

Jung comments that: “The dream had not reached its end with the episode of the customs official; after a hiatus came a second and far more remarkable part”.

“I was in an Italian city, and it was around noon, between twelve and one o’clock. A fierce sun was beating down upon the narrow streets. The city was built on hills and reminded me of a particular part of Basel, the Kohlenberg. The little streets which lead down into the valley, the Birsigtal, that runs through the city, are partly flights of steps. In the dream, one such stairway descended to Barfusserplatz. The city was Basel, and yet it was also an Italian city, something like Bergamo. It was summer-time; the blazing sun stood at the zenith, and everything was bathed in an intense light. A crowd came streaming towards me, and I knew that the shops were closing and people were on their way home to dinner. In the midst of this stream of people walked a knight in full armour. He mounted the steps towards me. He wore a helmet of the kind that is called a basinet, with eye slits, and chain armour. Over this was a white tunic into which was woven, front and back, a large red cross.

One can easily imagine how I felt: suddenly to see in a modern city, during the noon day rush hour, a crusader coming towards me. What struck me as particularly odd was that none of the many persons walking about seemed to notice him. No one turned his head or gazed after him. It was as though he was completely invisible to everyone but me. I asked myself what this apparition meant, and then it
was as if someone answered me - but there was no one there to speak: ‘Yes, this is a regular apparition. The knight always passes by here between twelve and one o’clock, and has been doing so for a very long time (for centuries, I gathered) and everyone knows about it’ ” (Jung & Jaffe, 1962/1995, p. 186-188).

The essentials:

- **Authority** is indicated by the elderly man in uniform.
- **Redundancy of the significance** of censoring officialdom is presented by the ghost of the customs official.
- **The man whose time has come** is manifest as the knight under the blazing sun at its zenith.
- **The champion of a cause** is indicated by the crusader.

Dream exposition:

Although the dream-ego is in a crowd of people he is not relating to any particular person but is observing the passing people in their normal daily activity and is watching events while he is himself not noticed. The dream ambience changes from that of the elderly stooped customs official at the Austrian/Swiss border, to that of the knight in the blazing sun in a city like Basel, but in Italy.

The Austrian/Swiss border is a perfect portrayal of the Freud/Jung intellectual authority interface. The dream is explicit in its overall portrayal of Jung’s forthcoming break with Freud and Jung’s own inner realization of his own ascension in authority in psychological analytic method and theory. Jung in Jung and Jaffe (1962/1995) comments that at the time of the dream he was working on his book ‘Psychology of the Unconscious’ which contained notions which he knew Freud would never accept and he explains:

Even in the dream, I knew the knight belonged to the twelfth century. That was the period when alchemy was beginning and also the quest for the Holy Grail. … Therefore it seemed quite natural to me that the dream should conjure up the world of the Knights of the Grail and their quest - for that was, in the deepest sense, my own world, which had scarcely anything to do with
Freud’s. (p. 189)

Freud is presented as the ghost of the stooped customs official whose authority to decide what is acceptable, has passed. The explicit and concise, though rather ruthless, presentation of a man whose time has passed, is manifest by Jung’s unconscious for the heuristic theatre and enlightenment of the dream-ego and the subsequent enlightenment of his waking-ego.

In stark contrast to the ghost (Freud) at the Austrian border, is the knight in armour in the Swiss like city (Jung). The crusader knight whose task is to ‘bring the truth to the world’, is under the blazing sun (son) at its zenith. Jung who saw Freud as the father figure is now at his own zenith and the Knight son must bypass the censoring father and advance his own cause and convictions. The dream’s reference to the knight’s repeated appearances over the ages touches the knight and imbues him with an archetypal aura; the eternal ‘crusader for the cause’.

The unflattering portrayal of Freud by Jung’s unconscious is in contrast to Jung’s respect for Freud and unreserved recognition of Freud’s accomplishments and position as founder of the analytic method in psychological clinical practice, and especially in the use of dreams. The dream does not declare that Jung’s outward recognition of Freud is in someway deceitful or dishonest and that his ‘real’ attitude to Freud is one of contempt, but indicates the compensatory and amoral nature of the unconscious in presenting a current, relational scenario. Though the presentations of the unconscious and conscious attitudes may differ, the assumed polarity is not necessarily one of direct opposition but may be a difference of voices; the amoral voice of the objective unconscious and the reflective compassionate voice of the forgiving ego. The psychological relational significance of the dream, is in essence the archetypal rite of the son’s breaking with the father in order to assert his own independence and self assurance.

At the time of this dream Jung was deliberately giving close attention to his fantasies. “One fantasy kept retuning; there was something dead present, but it was also still alive” Jung & Jaffe (1995, p. 196).

The dream:

“I was in a region like the Alyscamps near Arles. There they have a lane of sarcophagi which go back to Merovingian times. In the dream I was coming from the city, and saw before me a similar lane with a long row of tombs. They were pedestals with stone slabs on which the dead lay. They reminded me of old church burial vaults, where knights in armour lie outstretched. Thus the dead lay in my dream, in their antique clothes, with hands clasped, the difference being that they were not hewn out of stone, but in a curious fashion mummified. I stood still in front of the first grave and looked at the dead man, who was a person of the eighteen-thirties. I looked at his clothes with interest, whereupon he suddenly moved and came to life. He unclasped his hands; but that was only because I was looking at him. I had an extremely unpleasant feeling, but walked on and came to another body. He belonged to the eighteenth century. There exactly the same thing happened: when I looked at him, he came to life and moved his hands. So I went down the whole row, until I came to the twelfth century - that is, to a crusader in chain mail who lay there with clasped hands. His figure seemed carved out of wood. For a long time I looked at him and thought he was really dead. But suddenly I saw that a finger of his left hand was beginning to stir gently” (Jung & Jaffe, 1962/1995, p. 196).

The essentials:

- The row of stone slabs on which the dead lay, as a row of tombs, suggests the *ritual exposition of the bodies of warriors.*
- The clasped hands in death indicate *dignified burial.*
- The coming to life of the bodies when they are closely looked at is consistent with Jung’s notion that deep awareness of something *infuses it with a more profound existence.*
• The body of the crusader indicates the sacrificial, fervent pursuit of a cause.

Dream exposition:

Jung in Jung and Jaffe (1962/1995) speaks of dreams of this kind and his “actual experiences of the unconscious” as being important in forming his conviction that contents of the unconscious are not dead outmoded forms, “but belong to our living being”. “My work had confirmed this assumption, and in the course of years there developed from it the theory of archetypes” (p. 197).

The stirring of the bodies when Jung’s dream-ego gave close attention to them, makes an important connection to Jung’s experience that the act of being more fully aware of the existence of things, in some way bestows an added dimension of significance to the object, whether living or inanimate. Jung (1954/1968d) recalls an experience:

From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in silent stillness, as they had done from time immemorial … I felt then as if I were the first man, the first creature, to know that all this is. The entire world round me was still in its primeval state; it did not know that it was. And then in that one moment in which I came to know, the world sprang into being; without that moment it would never have been.

All Nature seeks this goal and finds it fulfilled in man … (para. 177).

Whereas it is clear and understandable that Jung had a highly conscious moment on the plains of East Africa which gave him a profound awareness of existence, it is more difficult to understand the contribution of that awareness to the reality of existence of the ‘other’. Jung tends to present a physically transcendent nature for profound psychic manifestations arising from archetypes and the collective unconscious. Certainly a manifest/activated archetype can be understood to be infectious in its social propagation within a community, by inspirational transference but Jung implies a ‘synchronistic’ relationship between the unconsciously invoked archetype and the physical world.

This synchronistic relationship can be seen to have two levels of
interpretation, the first proposes that the relationship between the psychic state and the physical world consists of the experience of *significance* of outer events for the psyche, (Jung’s ‘meaningful coincidence’) due to an appropriateness of the outer experience to the inner constellation of complexes. In this case the outer experience may be seen as a model for the inner state, which in its heightened form will seize on any metaphoric connection between the inner and the outer worlds. The well known experience which Jung had in the company of Freud during a discussion of parapsychology indicates this synchronicity. Jung in Jung and Jaffe (1962/1995) describes the experience after asking Freud’s opinion of parapsychology and related studies:

… he rejected this entire complex of questions as nonsensical, … while Freud was going on this way, I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red-hot - a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud: ‘there, that is an example of a so-called catalytic exteriorisation phenomenon’. (p. 178)

The second level of interpretation of the synchronistic relationship infers that it is not only that the psyche finds the outer metaphorical significance, due to having a heightened perception, but that the outer and inner worlds have an innate, intrinsic alignment at those times when the psyche is in a heightened state.

Just before this dream occurred in 1914, Jung was having visions of catastrophe, death and blood. The dream repeated three times. (Jung & Jaffe 1962/1995, p.199).

The dream:

“... in the middle of summer an Arctic cold wave descended and froze the land to ice. I saw, for example, the whole of Lorraine and its canals frozen and the entire region totally deserted by human beings. All living green things were killed by frost. In the third dream frightful cold had again descended from out of the cosmos. This dream, however, had an unexpected end. There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the effects of the frost into sweet grapes full of healing juices. I plucked the grapes and gave them to a large, waiting crowd.” (Jung & Jaffe, 1962/1995, p. 200).

The essentials:
- Unexplained ‘from the cosmos’ sudden catastrophic, frozen desolation, empty of people with all living things killed, but miraculously a single tree bears healing fruit which the dream-ego dispenses to the people.

Dream exposition:

The dream ego is alone as he experiences the dream drama in the form of a vision which has the nature of a prescient warning of a catastrophe, except for the final dream when the crowds appear. These dreams occurred just prior to the outbreak of the first world war and followed Jung’s persistent visions of a flood of violence and mass death. Jung and Jaffe, 1962/1995, p. 199). The dreams seem to paraphrase Jung’s visions but whereas the visions were of a flood, drowned bodies and a sea of blood, the dreams have replaced these with a frozen landscape, an absence of people and the promise of hope in the only remaining tree in leaf and which bears fruit.

The dream-ego’s role in plucking the fruit (grapes) and distributing it to the crowds of people suggests a messiah like intervention in the tragic suffering of the
people. This impression is reinforced by the very common occurrence of grapes in biblical narrative and as symbols of plenty in common literature and use; the act of distributing the miraculous fruit infers a ‘loaves and fishes like act’ of the dream-ego.

The visions of flood and death, which preceded these dreams were disturbing for Jung and he comments in Jung and Jaffe (1962/1995): “This vision lasted about one hour. I was perplexed and nauseated, and ashamed of my weakness” (p. 199). In contrast to the visions, Jung’s account of these subsequent dreams does not include any mention of emotions for the dream-ego while confronted with the frozen landscape and the dream-ego exhibits the character of a witness rather than a participant, except for the distribution of the grapes. Comparing the images in the visions with those in the dreams suggests that the visions of death and blood are prescient of the war itself, whereas the dreams are prescient of the aftermath of the war in which the heat of violence, the emotions, have subsided and are replaced by the reality of the consequences, the feelings of loss and cold emptiness on the other side of war.

The dream:

“*I was with an unknown, brown-skinned man, a savage, in a lonely, rocky mountain landscape. It was before dawn; the eastern sky was already bright, and stars fading. Then I heard Siegfried’s horn sounding over the mountains and I knew that we had to kill him. We were armed with rifles and lay in wait for him on a narrow path over the rocks.*

*Then Siegfried appeared high up on the crest of the mountain, in the first ray of the rising sun. On a chariot made of the bones of the dead he drove at furious speed down the precipitous slope. When he turned a corner, we shot at him, and he plunged down, struck dead.*

*Filled with disgust and remorse for having destroyed something so great and beautiful, I turned to flee, impelled by the fear that the murder might be discovered. But a tremendous downfall of rain began, and I knew that it would wipe out all traces of the dead. I had escaped the danger of discovery; life could go on, but an unbearable feeling of guilt remained.*” (Jung & Jaffe, 1962/1995, p. 204).

The essentials:

- The daring, archetypal god like *hero has to die.*
- There is *remorse and guilt* for destroying the magnificent and beautiful champion.
- The *fear and remorse for the killing is washed away* by a downfall of rain, wiping out all traces of the dead.
- *Unbearable guilt remains.*

Dream exposition:

The dream-ego is with another man, the personified shadow, and although there is agreement about the killing of the hero, there is no mention of verbal communication between them. The dream-ego knows intuitively that the hero has to be killed.

Jung recounts that when he awoke from the dream and didn’t immediately understand it, an inner voice demanded that he understand it and he recalls that
moment, in Jung & Jaffe (1962/1995): “You must understand the dream, and must do so at once!” (p.204). This inner voice was so insistent that it warned Jung that if he didn’t understand the dream, he must kill himself. To Jung who had managed to bring so much unconscious contents into consciousness, this imperative was real and life threatening. Under such a threat Jung persisted with the dream until the meaning of the dream dawned on him: “Why, that is the problem that is being played out in the world. Siegfried, I thought, represents what the Germans want to achieve, heroically to impose their will, have their own way. … I had wanted to do the same. But now that was no longer possible. The dream showed that the attitude embodied by Siegfried, the hero, no longer suited me. Therefore it had to be killed” (p. 205). Jung in Jung and Jaffe (1962/1995) continues as he explains the further impact of the dream:

After the deed I felt an overpowering compassion, as though I myself had been shot: a sign of my secret identity with Siegfried, as well as of the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes. This identity and my heroic idealism had to be abandoned, for there are higher things than the ego’s will, and to these one must bow.” (p. 205)

The dream narrative presents a clearly defined, vigorous compensatory function, which Jung knew applied to his ego role as hero. Jung’s remarkable understanding of his unconscious/conscious relationship enabled him to implement corrections to his conscious attitude, with conviction. The fact, that after the dream, his inner voice (of the unconscious) demanded immediate understanding and action is indicative of the fluency of his unconscious/conscious dialogue.

In this dream the experience of the dream-ego is seen to explicitly facilitate the adjustment of the ego to more closely align it with the reality of the psyche; an almost perfect, though extreme, example of the role of dreams in the individuation process.

It is also noteworthy to see that the whole process of the dream-ego/ego interaction demonstrates Jung’s common claim that the situation in the outer world often reflects that within the psyche. In the outer world the Siegfried hero of the
German impetus; but which is also the ego’s role as hero in the personal case.

The dream:

“There was a blue sky, like the sea, covered not by clouds but by flat brown clods of earth. It looked as if the clods were breaking apart and the blue water of the sea were becoming visible between them. But the water was the blue sky. Suddenly there appeared from the right a winged being sailing across the sky. I saw that it was an old man with the horns of a bull. He held a bunch of four keys, one of which he clutched as if he were about to open a lock. He had the wings of the kingfisher with its characteristic colours.” (Jung & Jaffe, 1962/1995, p. 207).

The essentials:

- The ambiguous sea/sky and the clods of brown earth provide a natural and familiar context for the arrival of the *winged old man with the horns of a bull.*
- The winged old man holds a bunch of *four keys.*
- The old man has the *wings of a kingfisher.*

Dream exposition:

The dream-ego is alone and watching the drama in the sky, in the capacity of a witness and there is no interaction with the drama or its setting. In accordance with Jung’s notion that dreams present the current situation in the psyche, this dream ‘comments’ on Jung’s role as hero in the outer world, (the wide acceptance of his work) but also his self image in the hero role in his inner world, on which he comments that he was compelled to relinquish. The dream work displays the process of condensation, particularly with reference to mythology, a study in which Jung was well versed. The following connections within the dream can be seen to comment on Jung’s then current psychic situation, at a time when he was making courageous explorations of his unconscious.

The dream-ego’s perception of the old man’s wings as those of a kingfisher are suggestive of the medieval myth of the Holy Grail and the Fisher King, the wounded king, the legend in which Parsifal becomes the hero. (Johnson.1977. p. 78) The old man has the horns of a bull which has an obvious connection to the classical
legend of the Minotaur. During this time of exploration Jung recalls, in Jung and Jaffe (1962/1995) that he had fearful feelings: “Whenever the outlines of a new personification appeared, I felt it almost as a personal defeat. It meant: ‘Here is something else you didn’t know until now!’ Fear crept over me that the succession of such figures might be endless, that I might lose myself in bottomless abysses of ignorance” (p. 208). The appearance of a Minotaur symbol in the dream is appropriate, in its context of the labyrinth, for Jung’s fears. Between these configurations there is a less obvious and perhaps more pragmatic connection, in the classical case Pasiphae was the mother of the Minotaur, (Pinsent. 1973. p. 12) and it can be seen that there is a strong similarity in the names Parsifal and Pasiphae but in addition to this phonetic connection there is also a notional association revealed by a functional paraphrasing of the two previous identities, Parsifal (the male ego as hero) and Pasiphae (the female; the anima as the mother of the terror from the unconscious).

The four keys which the old man holds connect to the notion of the number four as the number of completion, as Jung (1948/1968c) comments: “… the quaternity is a symbol of wholeness and wholeness plays a considerable role in the picture-world of the unconscious, …” (para. 425). In contrast to number four, three implies the missing fourth and this concept has significance for the theory of the individuation process in that an individual seeks completion by growth, with the understanding that ‘completion’ is a theoretical idea and a successful individuation is ongoing growth. Of the four keys one is held ready to open a lock which is consistent with Jung’s struggle to open the secrets of the unconscious.

The dream-ego, while presented with a narrative based on these affiliations, does not see these connections nor does he attempt to make any connections, but is attentive to the drama in a non analytical manner. The drama, therefore, appears to be significant for the dream-ego as messenger rather than dream-ego as recipient and the task of the dream-ego is to bear the feelings of the dream narrative into the light of consciousness where its compensation or reinforcement function may modify or impact on the attitude or insight of the waking-ego as he navigates through the vicissitudes of his daily life.
D12. Dream Number Twelve. The Magnolia Tree on the Sunlit Island.

The dream:

“I found myself in a dirty, sooty city. It was night, and winter, and dark, and raining. I was in Liverpool. With a number of Swiss - say, half a dozen - I walked through the dark streets. I had the feeling that there we were coming from the harbour, and that the real city was actually up above, on the cliffs. We climbed up there. It reminded me of Basal, where the market is down below and then you go up through the Totengasschen (‘Alley of the Dead’), which leads to a plateau above and so to the Petersplatz and the Peterskirche. When we reached the plateau, we found a broad square dimly illuminated by street lights, into which many streets converged. The various quarters of the city were arranged radially around the square. In the centre was a round pool, and in the middle of it a small island. While everything round about was obscured by rain, fog, smoke, and dimly lit darkness, the little island blazed with sunlight. On it stood a single tree, a magnolia, in a shower of reddish blossoms. It was as though the tree stood in the sunlight and was at the same time the source of light. My companions commented on the abominable weather, and obviously did not see the tree. They spoke of another Swiss who was living in Liverpool, and expressed surprise that he should have settled here. I was carried away by the beauty of the flowering tree and the sunlit island, and thought, ‘I know very well why he has settled here.’ Then I awoke.

On one detail of the dream I must add a supplementary comment: the individual quarters of the city were themselves arranged radially around a central point. This point formed a small open square illuminated by a larger street lamp, and constituted a small replica of the island. I knew that the ‘other Swiss’ lived in the vicinity of one of these secondary centres.” (Jung & Jaffe, 1962/1995, p. 223).

The essentials:

- There is discovery of authentication in that the real city is actually up above.
- The notion of the quaternary is indicated in the town square and in the various quarters of the city arranged around the square; each of these in turn has its own smaller replication of the main square.
• The central round pool in the middle of the square, with its island and magnolia tree as a focus of sunlight is a very clear mandala image.

Dream exposition:

The dream-ego is in the company of others and hears their comments. He moves with his companions to the higher ‘real’ city and is captivated by the beauty of the pool and its magnolia tree in the beam of sunlight. This mandala image was so intense for Jung that shortly after this dream he drew a mandala based on it and in Jung and Jaffe (1962/1995) comments:

Through this dream I understood that the self is the principle and archetype of orientation and meaning. Therein lies its healing function. For me, this insight signified an approach to the centre and therefore to the goal. Out of it emerged a first inkling of my personal myth.

After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness. It satisfied me completely, for it gave a total picture of my situation. (p. 224)

The reference to the real city with its connotations of authenticity reinforces the idea of the city centre as the psychic centre where the island is found at the centre of convergence of many ways. The references to the self are clear and explicit to the reader of the dream, but for Jung the dream was a revelation imbued with power, beauty and insight.

Jung describes the light of the magnolia tree as ambiguous; the light seeming to be on the tree and at the same time from the tree. Considering the tree as symbol of the self, Jung in Jung and Jaffe (1962/1995) comments: “This dream brought with it a sense of finality. I saw that here the goal had been revealed. One could not go beyond the centre. The centre is the goal, and everything is directed towards that centre” (p. 224). The ambiguous nature of the light reflects the ambiguous nature of the self; as the centre of the psyche, the ‘archetype of meaning’ and giver of light, but itself manifest in the light of consciousness. The ambiguity of looking inwards and looking outwards, the subjective ego and the objective psyche perceived in the moment of the
resolution of polarity.
D13. Dream Number Thirteen. The Unknown House with the Old Library.

Jung in Jung and Jaffe (1962/1995) comments on this dream: “before I discovered alchemy, I had a series of dreams which repeatedly dealt with the same theme” (p.228).

The dream:

“Beside my house stood another, that is to say, another wing or annex, which was strange to me. Each time I would wonder in my dream why I did not know this house, although it had apparently always been there. Finally came a dream in which I reached the other wing. I discovered there a wonderful library, dating largely from the sixteenth and seventeenth centuries. Large, fat folio volumes, bound in pigskin, stood along the walls. Among them were a number of books embellished with copper engravings of a strange character, and illustrations containing curious symbols such as I had never seen before. At the time I did not know to what they referred; only much later did I recognise them as alchemical symbols. In the dream I was conscious only of the fascination exerted by them and by the entire library. It was a collection of medieval incunabula and sixteenth-century prints.” (Jung & Jaffe, 1962/1995, p. 228).

The essentials:

- The dream-ego’s house has an unfamiliar wing or annex.
- On reaching the other wing a wonderful old library is discovered.
- The books have copper engravings of a strange character and curious unknown symbols.
- There is a fascination exerted by the symbols and the library.

Dream exposition:

The dream-ego is alone and exploring an unknown wing of his own house in which he finds an old library of books from the sixteenth and seventeenth centuries. Although the dream-ego is fascinated by the old library he does not know the
significance of the strange engravings and symbols. On waking, the significance of
the library is still not understood and only much later does Jung understand the
alchemical connection.

The dream-ego experience does not include an understanding of the dream
drama but does have a vivid and intense experience of the feelings elicited by the
dream. If this dream were prescient for Jung by indicating alchemy as a fruitful area
of research, then it appears that it wasn’t necessary for the dream-ego to understand,
but it was necessary for the ego to understand by feeling. The role played by the
dream-ego wasn’t to simply be the messenger, but to convey the feelings of the
narrative in order to impact in an inspirational manner on the waking-ego.

The unfamiliar wing of the house is, as Jung has commented, an unknown part
house was a part of my personality, it represented something that belonged to me but
of which I was not yet conscious” (p. 228).

The fascination that the dream-ego feels in the unknown wing of the house is
generated by a combination of supposed ‘ownership’ and yet unfamiliarity. The
dream-ego appears to have brought with it the waking-ego’s assumption of ownership
of the psyche and then experiences the fascination of the alien feeling of new part of
the house. The waking-ego only experiences that feeling vicariously by reflection
after waking.

The dream-ego behaves as an observer and displays strong interest in the
surroundings but is non analytical. He shows a sense of wonder about why the house
is unfamiliar and yet still part of his own house. He doesn’t form an idea of the
meaning of the narrative and the dream symbols. He is non intellectual but strongly
feeling.

Jung in Jung and Jaffe (1962/1995) comments: “The crucial dream anticipating my encounter with alchemy came around 1926” (p. 228).

The dream:

“I was in the South Tyrol. It was wartime. I was on the Italian front and driving back from the front line with a little man, a peasant, in his horse-drawn wagon. All around us shells were exploding, and I knew that we had to push on as quickly as possible, for it was very dangerous.

We had to cross a bridge and then go through a tunnel whose vaulting had been partially destroyed by the shells. Arriving at the end of the tunnel, we saw before us a sunny landscape, and I recognised it as the region round Verona. Below me lay the city, radiant in full sunlight. I felt relieved, and we drove on out into the green, thriving Lombard plain. The road led through lovely springtime countryside; we saw the rice fields, the olive trees, and the vineyards. Then, diagonally across the road, I caught sight of a large building, a manor house of grand proportions, rather like the palace of a North Italian duke. It was a typical manor house with many annexes and out-buildings. Just as at the Louvre, the road led though a large courtyard and past the palace. The little coachman and myself drove in through a gate, and from here we could see, through a second gate at the far end, the sunlit landscape again. I looked round: to my right was the façade of the manor house, to my left the servants’ quarters and the stables, barns, and other out-buildings, which stretched on for a long way.

Just as we reached the middle of the courtyard, in front of the main entrance, something unexpected happened: with a dull clang, both gates flew shut. The peasant leaped down from his seat and exclaimed, ‘Now we are caught in the seventeenth century.’ Resignedly I thought, ‘Well, that’s that! But what is there to do about it? Now we shall be caught for years.’ Then the consoling thought came to me: Someday, years from now, I shall get out again.” (Jung & Jaffe, 1962/1995, p. 228).
The essentials:

- The setting is in a known countryside but it is wartime and very dangerous.
- It is necessary to cross a bridge and go through a tunnel. But there is relief at the end of the tunnel.
- The journey includes finding a manor house with many annexes and outbuildings.
- The journey ends by going through an in-gate into a courtyard.
- When the in-gate and the exit-gates unexpectedly shut, the dream-ego and his companion are trapped in the seventeenth century courtyard.

Dream exposition:

Jung’s dream-ego is with a companion and travelling through the countryside. There is no communication between them until they are in the courtyard, when the little peasant man declares they are trapped.

The dream-ego feels fear at the risks of the war but delights in the sunny countryside and is engrossed in the surroundings. When the shells are exploding all around he intuitively knows that they must push on quickly. Although the dream-ego is surprised when the gates shut and knows he is trapped for years in the seventeenth century, he accepts the situation and thinks that someday he will get out again and is reassured by the thought. The dream-ego demonstrates some thinking and is aware of his thinking process.

Jung was not able to understand this dream immediately, but later he concluded that it was, (like D13) indicating alchemy as an area of research related to analytical psychology. Jung in Jung and Jaffe (1962/1995) expresses it: “Not until much later did I realise that it referred to alchemy, for that science reached its height in the seventeenth century” (p. 229).

The dream is seen by Jung as a prompting from the unconscious; an unconscious that has made connections between analytical psychology and alchemy, despite his limited exposure to alchemy up to that time.
Some characteristics of dreams in evidence from the analyses

- Occurrences of the bizarre.
- The location of the drama.
- The visual aspects of the dream setting.
- Displayed feelings.
- Evidence of strong emotions.
- The dream-ego as active or passive.
- The structure of the dream (as a clear story line or a series of images).
- Some evidence of the dream-ego thinking.
- Displays of intuitive knowing.
- Progressive interpretation of the narrative by the dream-ego.
- A sense of significance for the drama, by the dream-ego.
- Experiences of the numinous.
Individuation as the Search for Authenticity

Elsewhere in this study Jung’s notion of individuation is discussed and the concept of individuation is central to analytical psychology. In analytical psychology individuation is considered to be a process of analytical practice which describes a gradual change or psychological maturation in a person as they pursue a therapeutic process with a clinical consultant or in a self directing situation. But Jung (1923/1976b) gives the notion a broader and more general aspect:

In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology. … having for its goal the development of the individual personality. (para. 757)

This statement of Jung’s can be seen to be offered in a general social context, rather than in any specific therapeutic situation, and widens the concept and discussion of individuation from exclusively therapeutic to include personal growth in general. Samuels (1994) in a discussion of the self comments: “What, in Jung’s conception, is the self in pursuit of? His answer was the discovery of meaning and purpose in life. When we speak, therefore, of self-realisation we mean more than a clinical goal” (p. 89). Maslow’s well known concept of self-realisation has much in common with Jung’s individuation and in a critique of Maslow, Sahakian (1981) comments:

Each person’s inner nature has some characteristics which all other selves have (species-wide) and some which are unique to the person (idiosyncratic)… However, this inner core, or self, grows into adulthood only partly by (objective or subjective) discovery, uncovering and acceptance of what is ‘there’ beforehand. Partly it is also a creation of the person himself. Life is a continual series of choices for the individual in which a main determinant of choice is the person as he already is …. (p. 359).
The characteristics expected for a self-actualised person are basically descriptions of psychological maturity and referring to such people Ruch and Zimbardo (1971) comment:

They live close to reality and to nature: they accept themselves: they demonstrate spontaneity: are problem centred, not ego centred: they have a need for privacy and solitude at times: are relatively independent of their culture and environment: are capable of a deep appreciation of the basic experiences of life: many have had mystic experiences: they have a deep social interest: are capable of deep satisfying interpersonal relations: are democratic in their attitude towards others: they discriminate clearly between means and ends: they have a good sense of humour: are highly creative: they are resistant to enculturation. (p. 432)

In contrast to the above proposed indicators of self-actualisation, Jung’s notion of individuation is fundamentally a process which evolved from his clinical practice. The concept of individuation is that of the pursuit of a psychological process with the intent to free a person from the incapacity of a neurosis or at least to reduce that incapacity so that the person can live a fuller life, but in addition to that, individuation proposes that any person may pursue increased psychological maturity. Individuation, therefore, was developed as a therapeutic practice with less focus given to any expected prescriptive outcome and with the emphasis on remedial action. Jung widened his notion of individuation to include the idea of any individual enhancing their freedom of expression of their own nature and therefore living a more satisfying life. Jung (1928/1966) expresses it: “Individuation means becoming an ‘in-dividual,’ and, in so far as ‘individuality’ embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self. We could translate individuation as ‘coming to selfhood’ or ‘self-realization’” (para. 266). But Jung gives other descriptions of individuation which include the collective unconscious, the

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5 A much fuller discussion of individuation is pursued in the chapter “Dream-ego and Individuation”.
archetypes. In the following he is referring to the more severe cases of neuroses. Jung (1954/1968e) explains:

When, therefore, the analysis penetrates the background of conscious phenomena, it discovers the same archetypal figures that activate the deliriums of psychotics. … The pathological element does not lie in the existence of these ideas, but in the dissociation of consciousness that can no longer control the unconscious. In all cases of dissociation it is therefore necessary to integrate the unconscious into consciousness. This is a synthetic process which I have termed the ‘individuation process’. (Para. 83)

In Sahakian’s previous description of Maslow’s process of self-actualisation, the idea that life is a continual series of choices was introduced and that notion has ramifications and roots throughout the psychological and philosophical domains. To the Existentialists, each person builds their own self, instant by instant through their choices, which are expressions of their freedom. In a discussion of Kierkegaard’s notion of self, Sahakian (1968) observes: “To find authentic selfhood, we must confront the reality of choice; we must become consciously aware that life is an either/or decision. To exist means to make choices, to be committed to action, to enter into life’s involvement, …” (p. 344). But Kierkegaard (1946) observes the difficulty of defining self and in a discussion on self, sin and selfishness comments: “But ‘self’ signifies precisely the contradiction of positing the general as the particular. Only when the concept of the particular individual is given can there be any question of the selfish” (p. 70). Choice as an act of freedom is compromised by the indigenous culture which may implicitly or explicitly discourage such ‘free choice’ way of life. Macquarrie (1973) comments on existentialism and decision and choice: “Later existentialists have criticized … the pressures of the mass society that through the press, advertising, television, and so on, molds [sic] the lives of people in stereotyped ways and produces a world of conformists, made to pattern. … The decisions have already been made for us, and all we are expected to do is to conform to them and so reinforce them” (p. 146).

Existentialism views the self in polarity with the environment, that is, each
person must make choices according to their own nature and this implies sometimes asserting their freedom in the face of cultural opposition; against the current of the social status quo with all its entrenched bias and assumptions and its demand that all conform to the normal, which is defined as the average. To be seduced by the cultural sirens or to surrender one’s innate freedom to the expectations of collective opinion, is to the existentialists, to lose self and become like a dried husk, blown in the wind of cultural prejudice and fashion.

This view of the human predicament appears to present a state of humanity in which the individual is at risk of losing a sense of meaning in life by capitulation to the cultural norms. But the individual without any embedment in culture loses much of life’s relational context and meaning. With an innate freedom of choice comes responsibility for all one’s actions, including their impact on society. Sahakian (1968) comments on Sartre’s intellectual stance: “A man’s choices involve other men, both by example and by commitment; thus man has social responsibilities. His choices involve all mankind … Man is always engaged or involved; his ethical life is always one of involvement and action” (p. 355).

The idea of finding ‘authentic selfhood’ by choice, as Kierkegaard describes it, raises some pertinent questions:

The first question: Is the desired authenticity the natural and intrinsic state of a person or is it some contrived state which circumvents an innate, organic atrophy into cultural submission?

The word ‘authenticity’ implies a contrast to contrivance and this is demonstrated in the case of the persona which is a contrivance of convenience and allows a person to present an inter-face to the world, to the social surrounds, in order to facilitate social fluency. The fact that the persona is seen as window dressing, implies something behind that face and it is in there that any authenticity would be expected to be found. Jung (1928/1966) comments: “Through the persona a man tries to appear as this or that, or he hides behind a mask, or he may even build up a definite persona as a barricade” (para. 269). It is the persona which is complicit in the compliance with the ambient culture and this ‘add on’ to the personality, therefore, covers the authentic, which is not itself a contrivance but is some intrinsic part of the
person.

The second question: Does selfhood by incremental choice propose the seminal state of humanity as being in some way deficient and in need of the quest for authenticity?

If authenticity is not intrinsic then it cannot be added on, since any addition to the person is, by that fact, not authentic, with the exception of psychological maturation. The familiar phrase ‘find oneself’ is to existentialism, as it is to individuation, a pronouncement of the possibility of growing to oneself by self knowledge. In a discussion of authenticity Heidegger (1988) observes:

…the Dasein [the human element] … is in a certain way its own, it has itself, and only on that account can it lose itself. Because selfhood belongs to existence, as in some manner ‘being-one’s-own,’ the existent Dasein can choose itself on purpose and determine its existence primarily and chiefly starting from that choice; that is, it can exist authentically. However, it can also let itself be determined in its being by others and thus exist inauthentically by existing primarily in forgetfulness of its own self. (p. 170)

The third question: Is this selfhood by incremental choice, the prerogative of all or is it only for some class of psychological warrior?

The urge for authenticity is a universal, if not, then there would be no universal discontent, since discontent is the absence of authenticity. There is always the possibility of choice; where there is sentience there is choice. But choice comes with its own consequences. Macquarrie (1973) notes: “I … mention the pathos of action, for decision is never simply self-fulfillment [sic]. It is also self-renunciation. To decide for one possibility is ipso facto to renounce every other possibility that was open in the situation” (p. 142). There is then an element of courage in the exercise of choice, since the consequences of choice must be faced and so a resoluteness and steadfastness is required in the exercise of freedom.

The existentialist view of the path to authenticity is by the continuous exercise of choice, which is seen as the expression of freedom. Success and failure are equally seen as results of the exercise of choice. In this view the only valid claim that any
individual can make, ever, is to claim his history, all of it and nothing but it, that is, the self is the history of its choices and therefore self is self defined. Grene (1970) presenting the existentialists attitude on the concept of the self as self made, expresses it: “So self and the world are continuously born together, in the self’s free transcendence of its situation to form itself-in-relation-to-its-world - a transcendence always already in process, yet always not yet accomplished” (pp. 49-50).

The self then, is not, to the existentialists, some aloof, inner reality which is apart and separate from its world, but rather, the self is cultured and developed by its own decisions and ongoing choice and effort. Grene (1970) captures the consequence of free choice:

It is, … an acutely uncomfortable way; for it implies not only hope of what I shall do, but literal and inescapable responsibility for what I have done. It implies not only that I may become what I may do, but that I am what I have done: not what, out of well-meaning incapacity, I meant but failed to do, … It is meaningless to say … that my environment has made me what I am; for it is I who have, by the values I read into it, made it an environment. If malnutrition and bad housing made me a criminal, so have malnutrition and bad housing made poets, financial wizards, and what not. (p. 50)

The existentialist’s view regarding choice is captured in a poetic and concisely simple way by the following anonymous verse collected by John O’ London (1925):

Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny.

(p. 16).

The existentialists make constant reference to the self, as the seed as it were, which may or may not grow to its potential nature, and at the core of their philosophy is to be found the relation between that self and the environment. In contrast to, but also overlapping and incorporating that polarity, is Jung’s psychological description of a
more ramified self which has inner relationships in addition to the internal / external one and it is this complex view, which gives rise to Jung’s many descriptions of the process of individuation but which can be seen to be, in its intent, the process of pursuing authenticity.

Jung (1928/1966) comments: “The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other” (para. 269). The concept of ‘primordial images’ the archetypes, and also the notion of the unconscious in general, separates Jung’s concept of self from that of the existentialists. Jung (1923/1976b): “Individuation is a natural necessity inasmuch as its prevention by a levelling down to collective [cultural] standards is injurious to the vital activity of the individual … As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to … broader collective relationships and not to isolation” (para. 758). The congruence of the existentialist view with the analytical psychological view, consists of agreement on the notion and nature of authenticity and also the belief that it is achievable by choice as the exercise of freedom, and by attention to what may be described as mindfulness. Whereas the existentialists consider the single polarity of the individual and the environment, the analytical psychological view considers also the inner relationships between the ego, the personal unconscious and the collective unconscious.

The difference in the two psychological paradigms is highlighted by Saharkian (1968) in a critique of Sartre and he comments on the existentialist’s view of choice and consequence: “Thus, a person is responsible for all his actions, and cannot excuse himself for any reason … One cannot even blame his unconscious, for Sartre denied its existence, claiming that we must be conscious in order to know what to repress” (p. 356). The analytical psychological view however, would suggest that while it is true that ‘we must be conscious to know what to repress’, if the proscribed material remained conscious then the supposedly repressed material isn’t really repressed at all, since it could be re-evaluated at any time and therefore would have no autonomy, which is a consequence of repression. In addition to this, the repression would become a reflex which would intercept the unacceptable material at the threshold of
awareness and quarantine it from consciousness.

Since the cultural expectation of individual compliance becomes internalised either as a behavioural standard or more rigidly as an unconscious and refractory, proscribing *habit*, then to include the inner polarities as participants in the psychological notion of authenticity, is essential for any process presenting itself as a method for facilitating the journey towards authenticity.

Individuation as a clinical therapeutic process attempts to remove or reduce misalignment between the ego and the unconscious, with the general intent that this will reduce conflict and tension and facilitate a person’s establishment of authenticity in inner relationships and also for outer relationships with others and with society in general, leading to more satisfying experience. Jung (1928/1966) remarks: “A negative attitude to the unconscious, or its splitting off, is detrimental in so far as the dynamics of the unconscious are identical with instinctual energy. Disalliance with the unconscious is synonymous with loss of instinct and rootlessness” (para. 195). In Jungian therapeutic practice dreams are used as a way of getting insights and understanding into conflicts between consciousness and the unconscious. Samuels (1994) comment: “Jung looked at dreams and dream content as psychic facts” (p. 230). Dreams as ‘psychic facts’ are declarations from the unconscious, presenting a situation, which has a vitality by current significance, in stark and sometimes brutal honesty. That is, dreams are psychically authentic.

Since the waking-ego has at least partial access to the dream-ego experience and dream content, the potential exists for movement towards a wider and more inclusive authenticity to be lived and expressed, but psychological conflicts are not necessarily resolved by the mere identification of an attitudinal polarity. Jung devoted much effort to the problem of psychic conflict and its resolution and drew on alchemical symbolism to express his views; referring to the *transcendent function* as the facilitator/result of resolution. Young-Eisendrath (1997) describes the transcendent function: “The tension between opposites in a conflict that, when held in a dialectical relationship of allowing influences from both sides, can resolve into a uniting ‘third’ or new synthesis. Jung saw this function as the center of growth” (p. 319).

The notion of the resolution of a polarity by the full expression of the
opposites is well entrenched in human interactions, including a formal philosophical dialectic method. Sahakian (1968) commenting on Hegel’s dialectic method describes it: “The Hegelian dialectic is a dynamic logic which finds truth through a series of triads; thesis, antithesis, and synthesis. Every thesis, if it is to have any meaning, will find it in its antithesis: every fact will be understood only when related to its opposites, to those things which the thesis is not” (p. 191). Jung considered the source of the resolution of psychic polarities to be the emergence of a symbol from the unconscious. Jung (1923/1976b) describes it: “The symbol is always a product of an extremely complex nature, since data from every psychic function have gone into its making. It is, therefore, neither rational nor irrational” (para. 823). In the Hegelian philosophical context, the resolution of the logical polarity is a conscious synthesis. And Sahakian (1968) expresses it:

If we assume any idea to be true, we will encounter its opposite - its contradiction. If we relate or unite the idea to its opposite, we discover a different truth about them which transcends their previous separate meanings. In setting forth this law of the dialectic, of consciousness, Hegel was agreeing with Spinoza’s dictum that ‘all determination is negation’. (p. 191)

The concept of the thesis and its antithesis suggests that the antithesis is located outside the thesis as a kind of latent refutation of the thesis, but Giegerich contests this and places the polarity within the original thesis as a kind of intrinsic antonym which is brought into existence by, and as a consequence of, the original thesis. Giegerich (2005) in a discussion of the dialectic method describes it: “… in thinking a seemingly simple phenomenon or idea you uncover its internal dialectic” (p. 3). And further, Giegerich comments on the resolution of the polarity: “The union of opposites (or the resolution of the contradiction) is precisely the prior reality, and a reality from the outset, not something to be created” (p. 5). That is, the resolution is the relationship implied by the original thesis.

However, the Jungian case for the resolution of psychic polarity is complicated by the conscious and unconscious aspects of the context for the polarity. The crucial point to Jung’s approach to the resolution of psychic polarity, is that the
process is not exclusively rational but includes the workings of the irrational and feeling side of the psyche. The philosophical dialectic is by its nature rational and conscious and specifically does not include the feelings which have no place in a purely logical argument. Jung (1923/1976b) speaking of the manifestation of the symbol which resolves the polarity comments:

The profundity and pregnant significance of the symbol appeal just as strongly to thinking as to feeling, … But precisely because the new symbol is born of man’s highest spiritual aspirations and must at the same time spring from the deepest roots of his being, it cannot be a one sided product … but must derive equally from the lowest and most primitive levels of the psyche.

(para. 823, 824)

An exclusively logical, philosophical dialectic applied to psychological situations, would appear to include the risk of a behaviourist view of the psyche.
The Nature of Authenticity

Summarizing the previous discussion suggests an existentialist view of authenticity with the following properties:

- The self is self made.
- The ‘making’ is due to the ongoing exercise of choice which is the expression of an innate freedom.
- The growing self is therefore not the exclusive product of the ambient culture.
- The application of choice as an ongoing action is as much a matter of choosing not to include as it is choosing to include.
- Choice requires a rejection of options, therefore it also implies loss.
- Since we become what we choose to be by increments then we are utterly responsible for ourselves. As Sahakian (1968) puts Sartre’s view: “we are condemned to freedom,” (p. 340).

Existentialism is a philosophy of the human state. Grene (1970) comments: “the basic conceptions of Sartre and Heidegger … bear, frankly, on the problems of human personality - not on reality as such but on man’s reality. It is, after all, from its stress on human existence, not just existence, that the movement takes its name” (p. 49). This philosophy of human existence is indeed a double edged sword, with one edge to cut the externally imposed constraints to self assertion and so deliver freedom of choice, but with the other edge to cut all excuses of circumstance and hence deliver the burden of complete personal responsibility.

If the person is only the product of the culture then any unique intrinsic nature is only expressed if it is aligned with the culture and in this case the culture is the censor which prunes by approval or disapproval to produce a kind of bonsai of the self. If the intrinsic nature has been suppressed, then there is a less authentic state.

If, however, the person has no cultural constraints then they are unfit for social
interaction since any social interaction requires some level of suppression of instincts, and some behavioural compromise, which is necessary for tolerance in any culture. Not to have social relationships with others and with the ambient culture in general is to live in isolation and thwarts the expression of intrinsic, instinctual social activity, which, if it excludes all the social imperatives, falls short of an authentic state.

Maslow’s commonly known description of a self-actualised person (outlined previously) amounts to a commentary on aspects of authenticity and includes a capacity for ‘deep satisfying interpersonal relations’ but also includes a ‘resistance to enculturation’. Macquarrie (1973) comments on the exercise of choice in the cultural context: “At the same time there can be an existentalist excess in these matters. There is a place for habit, custom, and tradition” (p. 146).

In the growing of the self by selective action, the consequent rejection of options as potential attributes is considered by the existentialists to be the obverse rather than the reverse side of the free choice coin. Macquarrie (1973) describes it:

For the existentialist the human existent does not fulfill himself by, let us say, a gradual expansion of his capacities and an enlargement of his powers over a broad front. He fulfills himself rather by decisions that may be painful because of what they cut out of his life … Every decision is a decision against as well as a decision for; and every decision limits the range of possibilities that will be open for future decision. (p. 142)

From the open ended potential of all options, within realistic limits, rejections are made by choice or by default to establish what is left, as self, and the exercise of this rejection or failure to reject, differentiates the person. Sahakian (1968) in a discussion of the thesis/antithesis dialectic method makes a pertinent comment which has resonance with the existentalist’s notion of ‘self making’: “Hegel was agreeing with Spinoza’s dictum that ‘all determination is negation’ ” (p. 191). To decline to reject possibilities, due to fear, is to maintain potential but to limit actuality; until time or circumstance withers potential.

The establishment of self by default is the action of capitulation and is the self which is wholly a product of enculturation. The establishment of self by the wilful
selection of negation amounts to the original process, in the infant, which established the *ego* as ‘not other’ in general, and as not this nor that, specifically. However, in the primary ego case the negation is almost wholly by default since the infant has a limited capacity of volition. Essentially, the formation of self is the differentiation from the chaotic everything to the exclusive specific something by seeing or choosing what it is not.

The differentiation of the self can be described as authentic if the choices are made with sense *and* feeling; made with sense since not all options are appropriate and realistic, and made with feeling since not all options are appealing to the unique individual. In analytical psychology the uniqueness of the self is considered to have an intrinsic aspect as precursor to the incrementally acquired historical self and Von Franz (1990) describes this, using the metaphor of a pine tree: “Thus an individual pine slowly comes into existence, constituting the fulfillment of its totality … Again, the realization of this uniqueness in the individual man is the goal of the process of individuation” (p. 162).

The existentialist description of the search for authenticity considers the single polarity of individual and culture but the Jungian notion of the search for authenticity (individuation) has a more complex polarity with the inclusion of the unconscious and especially the collective unconscious as the source of racial imperative. Von Franz (1990) commenting on the individuation process and the role of the ego, and the apparent limitations of the existentialist’s failure to recognize the significance or existence of the unconscious, remarks:

> The ego must be able to listen attentively and to give itself, without any further design or purpose, to that inner urge towards growth. Many existentialist philosophers try to describe this state, but they go only as far as stripping off the illusions of consciousness: they go right up to the door of the unconscious and then fail to open it. (p.163)

Jung (1954/1969f) in a discussion of psychology as ultimately a psyche- nurturing process, makes the statement: “Psychology therefore culminates of necessity in a developmental process which is peculiar to the psyche and consists in integrating the
unconscious contents into consciousness. This means that the psychic human being becomes a whole, and becoming whole has remarkable effects on ego-consciousness” (para. 430).

Bringing the personal unconscious into consciousness is a central notion in analytical psychology and is seen as the major action of individuation in the journey towards authenticity. If the ego has some access to contents of the unconscious then that access implies an extension of consciousness with the possibility of ‘seeing through’ earlier choices of options in life directions or attitudinal stance, which previously may not have been made with sense and feeling. Choices which are not representative of the innate nature can be considered to be inauthentic. To merely know about the contents of the personal unconscious would not consequently bestow on the ego the ability to make retrospective changes, and in addition to this any changes are not by the ego but to the ego. Therefore the notion of ‘integrating’ the personal unconscious, can be seen as offering the possibility of moving towards a more authentic state.

It was noted earlier that the existentialist view has the individual/cultural polarity as a central context for choices of authenticity, but the situation is compounded in the Jungian view by the acceptance of an unconscious. It was also seen that the analytical psychological view put the central polarity as that of the ego and the personal unconscious, but this view in turn is compounded by the concept of the collective unconscious. In addition to this the existentialist’s belief in an innate human freedom could be questioned by the existence of a collective unconscious which imposes the constraints and domain in which freedom may be expressed, since it, the collective, is the source of psychic imperatives and therefore defines the directions for the propagation of psychic activity.

In analytical psychology it is considered that the collective unconscious forms a central part of the dynamics of the psyche and therefore plays a crucial role in the concept of authenticity. If the collective unconscious is accepted in its description as forming a continuum with the instincts, then the collective unconscious is inherited and must be authentic, if not, then neither are the instincts authentic and if the instincts are not authentic then neither are animals authentic and any contention regarding authenticity for the collective, dissolves into absurdity where nothing is
assumed to have an innate nature.

The proposition for the existence of the collective unconscious describes psychic features which are inherited. Jung (1951/1968f) comments: “The archetype-let us never forget this-is a psychic organ present in all of us” (para. 271). Stated simply, the notion claims that there are inherited assumptions by the psyche about the world.

The physical body with its inherited somatic structures and mechanism has its concomitant inherited neurobiological representation in the brain and in the case of bodily movement for example, there is a corresponding experience of movement. The fact that the neurobiological representation is able to be experienced by the psyche indicates an innate assumption by the psyche that there will be a material world to match its own morphology and which will also be suitable for it, the psyche, to experience.

The psychic expectation also extends to the relational context. Newborn infants have a sucking reflex and contact with the mother’s breast triggers feeding behaviour. The infant’s response can be seen as a further example of the psyche’s somatic assumptions about its environment but there is another aspect in this case, and that is the psyche’s assumption that the other person, the mother, will be cooperative in the feeding. There is then, an innate assumption, inherited, about the behaviour of another person, which implies a relational expectation. If there is an inherited relational expectation, then this can be seen to support the case for the notion of the psyche inheriting assumptions about is social/cultural environment.

The concept of authenticity is then, imbedded in an archetypal context. In its simplest statement authenticity is an acknowledgement to the concept of a commonality in human nature and an innate unique nature in the individual. The proposition of ‘living in an authentic state’ is to claim that it is possible to find and pursue a manner of living which aims to do no violence to either of these natures. This idea doesn’t propose the possibility of a life without tension nor does it necessarily propose an end point but rather a movement towards authenticity which in the analytical psychological context is descriptive of individuation.
Dream Compensation

In the therapeutic process of individuation dreams are used as a way to facilitate the resolution of conflict by bringing unconscious contents into consciousness, offering the possibility of integrating those contents into consciousness. Jung describes the primary function of dreams as one of compensation. Jung (1928/1966) “We should never forget that dreams are the compensators of consciousness” (para. 489). Though the compensating function of dreams does indicate a tension between the ego’s attitude and the unconscious, the tension is made more complex by; the content of a personal unconscious, the archetypal nature of the collective unconscious, and the conscious ego which must face, cope with and navigate through the outer world.

If the psyche is considered as a single whole, then the tension revealed by dream compensation is aligned with the Hegel view of an internal antonym within the presented thesis, described by Giegerich (see previous) and the relief of the tension can be expected to arise from the discovery of the necessity of the intrinsic polar nature of the dialectic thesis itself. However, if the conscious and unconscious aspects of the psyche are considered as functional divisions within the whole, then the tension of the compensating nature of dreams is aligned with the thesis and antithesis model, where the antithesis is posited as a counterpoise to the thesis. In this case the resolution would be expected to arise from an interactive synthesis of opposites.

Dreams display a range in their compensating function; from a clear polarity to a mild compensation or complementation. Von Franz (1998) comments:

…This means that the dream almost never represents something already conscious, but rather brings either contents which balance a one-sided attitude of consciousness (compensatory) or complete what is lacking in those contents of consciousness which are too narrow or are not considered sufficiently valuable (complementary). (p. 4)
In dream seven, D7 (The Customs Official/Crusader Knight), Jung’s dream-ego was presented with the notion of Freud’s declining authority over him, in the form of the ghost of the elderly customs official. The advance of Jung’s own authority, with the assertion of his own convictions, which the dream presents as a mission imaged by the crusader, prompts Jung to pursue his convictions in psychoanalytic theory and practice. After the break with Freud, Jung’s development of his ideas eventually led to the formation of analytical psychology.

The dream (D7) was in contrast to Jung’s conscious tendency to defer to Freud’s authority and in that conscious ethos the dream was compensatory and facilitated Jung’s acceptance of his own growing authority.

For the dream to be compensatory, the oppositional content of the dream work must reflect some current tension within aspects of the psyche which are causing an inhibition to the psyche’s freedom of expression and it is the tension therefore which initiates the unconscious response. This response to the psychic tension can be considered to constitute a polarity in that some attitude of the ego is in contrast to an unconscious attitude founded on the historical psyche. Hall (1991) comments on the idea of a prospective function in compensation while discussing attitudinal tension: “… if his conscious attitude is notably ill-adapted to his objective situation or his subjective needs or both, his dreams may appear to have a ‘guiding, prospective function,’ ” … (p. 123). In dream D7 the first part of the ‘polarity’ is the dream-ego, who watches this customs official, and is the ego’s vicarious representative to the dream world and hence bears the ego’s attitude of deference to Freud, and may therefore be considered the ‘thesis’.

The elderly customs official representing Freud is coming directly from Jung’s personal unconscious and presents the second part of the polarity and may be seen as the ‘antithesis’. This image of Freud is not simply a portrait of the physical Freud but is an image composed by Jung’s unconscious from the associations that he has for Freud and is therefore an attitudinal composite which has features which Jung does not consciously acknowledge. A purely photographic representation would be no news for the ego nor the dream-ego and would present no opportunity for a change of attitude in a reassessment of the relationship with Freud. In this case visual fidelity is
not significant and has been over-ridden by the need to express attitudes in the phenomenological medium of vision for purposes of experiential clarity.

The arrival of the knight in full armour was a startlingly vivid representation, and Jung’s own comments (see Jung, 1962/1995, p. 189) about the knight, indicate a powerful, numinous aura for the knight. The emotional vividness of that scene presents the knight as a symbol from the collective unconscious. In dialectical terms the knight is the synthesis of the triad.

This view of the resolution of the polarity is in accordance with Jung’s notion of synthesis by the manifestation of a transcending symbol, which, due to its collective origin is not wholly rational and contains strong feeling content. But this explanation of the resolution of the polarity is valid only if the psyche is seen as a complex polarity. If the psyche is seen as a single entity then Giegerich’s view of the dialectic would also apply since the resolution came from the discovery that the single concept, rethought (Jung’s deference to Freud) has revealed its implied internal truth; that the deference itself indicates an unnecessary yielding to Freud’s judgement, and in the moment of seeing the yielding, reveals Jung’s self assertion. Giegerich (2005) describes it: “Hegel does not begin with opposites … and does not look for a creative solution of their conflict. Rather, the process of deepening thought discovers and reveals that the opposites had been united all along in a common Ground” (p. 5).

The phenomenological substrate of the compensating function of this dream is provided by the drama which is played out for Jung’s dream-ego to experience, in a feeling manner, the relational dynamics between himself and Freud.

Since Jung gave close attention and focus to his dreams the facilitating process was promoted by the compensating drama being more actively incorporated into the waking-ego’s awareness. Hall (1994) makes the point: “When the dream is remembered and analysed, the waking-ego can recognize in the actions of the dream-ego certain traits of its own that have been unconscious or not sufficiently noted in the waking life” (p. 137).

In dream D6 (b), (The Goddess Girl) Jung’s dream-ego has a second encounter with a new girl patient of his, whom he considered to have a father complex. In this dream encounter he treats the girl as though she were a goddess and on waking realizes that she is not just a superficial little girl but that she had the
makings of a saint. The change in Jung’s waking attitude is abrupt and decisive, having been facilitated by the feeling insights of the dream-ego experience.

In D7, a compensating function was performed by the crusader, (as discussed above) who was presented to the dream-ego as an indicator of Jung’s need to consciously accept the fact of his own growth and ‘mission’. However, in D6 (b) the dream-ego kneels before the girl as the dream-ego’s own display of compensation for a naively held conscious view of the girl. Compensation in this case is indicated by the dream-ego’s own action rather than the dream ego’s observation, and presents a dream-ego capable of being actively involved in the manifestation of compensating processes, not simply the passive observer. Dieckmann (1991) notes: “…that a problem becomes conscious only when the dream-ego tackles and integrates it” (p. 113), implying a proactive role for the dream-ego.
In Jung’s description of dream seven, (D7. *The Customs Official/Crusader Knight*, exposition), he refers to the dream protagonist as I, indicating a claim by the waking-ego on the dream-ego as itself (the waking-ego) and in this dream the dream-ego is a passive observer as indicated in that dream’s exposition. In other dreams however, for example D1 (*The Little Numinous Light*), the dream-ego is active and playing a part in the dream work, assuming a heroic role, and this participatory or passive attitude of the dream-ego was discussed earlier in this study. The variation in the dream-ego’s behaviour and response to the dream work isn’t unfamiliar to the waking-ego who also is sometimes more involved or less, in waking life and activity.

Comparisons between the behaviour of the dream-ego and waking-ego, reveal natures which would suggest a phenomenological congruence for the dream-ego and waking-ego, though Hall (1982) comments: “Some have stated that the ‘depth’ of feeling and reflection of the dream-ego is less than that of the waking-ego, though this is difficult to substantiate except as a judgement by the waking-ego” (p. 245). The memory, judgements and comments of the waking-ego on the dream-ego are the only phenomenological access available in the study of dreams and dreaming and though this is the intrinsic problem of such research there is no apparent reason to believe that these memories are any less valid than any other memories of experience, and there may be greater fidelity in the memory of a fresh dream than there is in the memory of a much older experience in waking life.

Some phenomenological differences for the waking-ego and dream-ego are evident in dream forms and an example of this is the dream-ego’s tolerance for situations which may be described as bizarre and this is not duplicated in the waking-ego. Bollas (1992) refers to dream images as hallucinations, Commenting: “Deeply inside a dream, I am so absorbed in this hallucination that my experiences there are usually unchallenged, even when bizarre” (p. 13). Tolerance for bizarre situations is a characteristic of the dream-ego.
In D2 (*The Oracle Bird Girl*), the dove alighted and was immediately transformed into a little girl who subsequently ran off to play. Confronted with this metamorphosis Jung’s dream-ego ‘muses’ and is ‘thoughtful’ about it. If the identical experience occurred to the waking-ego there would be incredulous surprise and disbelief with affront taken by the ego’s pride in its rationality; a significant difference in the response. This difference in response to the event, presents a dream-ego who is less interested in the rationality or irrationality of the event and who prefers to sustain awareness of the experience. That is, the dream-ego is more inwardly oriented than the waking-ego who is more outwardly active and this difference reveals a subjective/objective contrast in the phenomenological nature of the ‘two’ egos. Hillman (1979) comments: “The dream itself is wholly subjective. What walks through my dreams is not actual, … but [is] the deep, subjective psyche in its personified guises” (p. 98).

This subjectivity of the dream-ego implies an accentuation of the feelings with a subordinate role for the rationality. Whereas it is essential for the waking-ego to cope and deal with the external environment in a functional and pragmatic manner to survive by depending on the rationality as the primary instrument to achieve this, the dream-ego is presented with the dream work in the form of image and narrative and the outcome of this drama is not normally life threatening. The waking-ego is usually referred to as a subjective centre. Hall (1982): “The ego as the centre of consciousness is experienced primarily as a centre of subjectivity” (p. 242). This subjectivity is in contrast to a largely unconscious psyche and though this subjectivity is based on the waking-ego’s sense of self, the action of the waking-ego is directed outwards to the environment and in that sense it is, or strives to be, objective. The dream-ego in contrast watches and observes the often bewildering drama as it unfolds, and attempts to fulfil the role that the unseen choreographer seems to have allocated for him, without being distracted by any notions of impossibility of events. In D1 (*The Little Numinous Light*) the dream-ego is aware of the subjective significance of his struggle, ‘I must keep my little light going through night and wind’, and is focussed on that experience as the justification for the struggle.

In D2 (*The Oracle Bird Girl*) the transformation of bird to girl was, as noted above, accepted by the dream-ego in a musing manner. The nearest experience of this
for the waking-ego would be to watch the hatching of an egg which ‘miraculously’ produces a bird. To witness this is for most people a delightful experience and also may produce a musing mood which is not corrupted by any intellectual incredulity since the observer has an understanding of the procreative embryology underlying the event. The dream-ego in contrast has no idea of the underlying cause of the bird to girl transformation in the dream but is untroubled by the irrationality of it. A child confronted by the hatching egg, though probably knowing the bird/egg reproductive cycle, has limited understanding of the deeper process and is untroubled by the rational or irrational implications, yet normally experiences the event with delight.

The dream-ego and a child’s waking-ego indicate a commonality of intellectual naivety which facilitates the feeling experience as phenomenologically primary to a secondary rationality. Willeford (1976) speaking in the context of Jung’s typology comments: “It is clear that thinking and feeling can, and often do, inhibit each other” (p. 123). Though the dream-ego has an attitude of acceptance towards the ‘bird girl’ dream narrative, he does also exhibit thinking; ‘I remained lost in thought musing about what I had just experienced’. In D3 (The House of the Ancient Psyche, see exposition) the dream-ego identifies the antiquity of the levels of the house by examination and by knowledge which is also known by the waking-ego, demonstrating a knowledge based apprehension of the images of the drama and access to knowledge which the waking-ego has.

The dream images presented to the dream-ego are not contrivances of the dream-ego, if they were, there would be no surprise in the unfolding drama. Jung (1948/1969c) speaks of the dream work being the result of feeling toned complexes which have partial autonomy: “Dream psychology shows us as plainly as could be wished how complexes appear in personified form when there is no inhibiting consciousness to suppress them,” (para. 203). The dream-ego, though being in the unconscious realm of the dream world, does not have a knowledge of, nor an understanding of the complexes any more than the waking-ego does but is only aware of them in their personifications within the drama. Since the complexes have gained their autonomy by waking-ego suppression it is significant that they, the complexes, continue to retain their autonomy also with reference to the dream-ego who cannot control them, indicating that any suppression by the waking-ego is also applicable for
the dream-ego. Whereas the complex personifications are presented to the dream-ego they are not presented to the waking-ego and this is indicated in Jung’s previous quote and implies a dream-ego which as a subjective centre is aware of the dream drama (the complex personifications) but whose consciousness is too attenuated to completely suppress the complexes. However, the complexes do have a relationship with the waking-ego and this is evidenced by their manifestation in the form of projections. Sandner and Bebbe (1994) referring to an ‘ego-aligned’ complex describe it: “It is often projected, but even then it projects contents that are potentially part of the ego’s conscious identity” (p. 299).

The complexes which appear in dreams are the complexes which are projected in waking life. It is in dreams that these semi autonomous complexes have their exposition, to a vague dream-ego, and also have the potential to influence the waking-ego via the dream-ego. In the outer world the complexes may by-pass consciousness and be projected outwards onto the waking ego’s environment, including spontaneous reflex responses by a person, which are a surprise to the ego even if perceived. Through this means the complexes may express their attitudinal vitality, despite (or because of) the waking-ego’s inability to see them or to have any executive control over them. Jung (1948/1969c) speaking of the complex as an image states: “This image has a powerful inner coherence, it has its own wholeness and, in addition, a relatively high degree of autonomy” (para. 201).

To the waking-ego the complexes are invisible for the reason that suppression by the waking-ego has banished them from sight, though the result of their action may sometimes be seen, albeit with bewilderment. Though the waking-ego may not see the complexes, the complexes themselves, despite being semi-autonomous, are of miniscule consciousness compared to the waking-ego and cannot from their perspective, be expected to ‘see’ the waking-ego. In a discussion of psychic fragments and disintegration, Jung (1948/1969c) comments: “Personality fragments undoubtedly have their own consciousness, but whether such small psychic fragments as complexes are also capable of a consciousness of their own is a still unanswered question” (para. 202). If complexes were imbued with a significant residual consciousness, then their combined awareness of the waking-ego could challenge the waking-ego’s consciousness for supremacy, resulting in some state of chaos as in a

The ability of the dream-ego to witness the activity of the complexes and to interact in the dream drama with them presents a significant and major difference in the phenomenology of the dream-ego and the waking-ego. Hall (1982) makes an important point on the significance of the difference between the dream-ego and the waking-ego:

Although we may, from the view of the waking ego, describe differences between waking experience and the dream, there is no certainty that the waking-ego has a privileged position, for it seems at times as if the dream-ego experiences the state of the psyche more comprehensively that does the waking-ego to whom it is related. (p. 244)

Though the dream-ego may not be able to control the dream narrative there is sometimes demonstrated the capacity to respond to it in an intuitive overview of the drama as indicated in D1 (*The Little Numinous Light*). In this case the dream-ego is not puzzled by the drama but instantly knows his role and the importance of that role to maintain his little light (of ‘sacred’ consciousness). The assumption of that role by the dream-ego supports Hall’s previous statement since the dream-ego does engage very definitely with the interplay of the complex personifications and thus the psyche, in a manner denied to the waking-ego.

Complexes projected in waking life act on the waking-ego’s environment and behaviour. Jung (1948/1969c) comments: “… complexes behave like Descartes’ devils and seem to delight in playing impish tricks” (para. 202). These personifications are invisible to the waking-ego who has rejected small fragments of attitudes and suppressed them and therefore denied them any share of the ego’s consolidation and aura of consciousness. These suppressed fragments may coalesce to form the complexes which by their more massive psychic influence have achieved some level of autonomy. While the invisibility of the complexes is mainly due to suppression it is also possible that the sensory environment by its intensity and demands on the waking-ego, ‘camouflages’ the personifications, adding to their
invisibility. Certainly the sensory environment provides the context for the projections and this itself presupposes a suitability of a particular environmental scenario for the projection to exploit by associative reflex.

In sleep, sensory input is almost completely excluded, see Christos (2003, p. 108), and the dream-ego thought of as waking-ego deprived of sense stimulus, sees the complexes since they are then deprived of any current sensory context and camouflage, and also aided by an attenuated suppression of the complexes. The complex personifications deprived of any external environmental context to associate with, then reveal their inter-complex associations and relationships and hence form the dream narrative. There is a connection here with sensory deprivation which is known to produce hallucinations if prolonged and it is possible these hallucinations are also the work of complexes.

The complexes may be thought of as forming an aura of subsidiary semi-autonomous centres surrounding the ego, or as Jung (1954/1969f) states it: “… surrounded by a multitude of little luminosities” (para. 387). Though they are not under the ego’s control, they mostly defer to the ego’s decisions. The ego as a centre of autonomy with a high level of consciousness and comprised of attitudinal specifics, presents itself also as a complex. Brooke (1991) comments: “… the ego is fundamentally only one complex among many” (p. 125).

The view of the ego as another complex, though the central one in normal daily life, raises the question of the role of the dream-ego as a central complex relating to the constellation of semi-autonomous complexes which form the dream. In this case the dream-ego may be seen as an attenuated ego complex in the presence of other relatively minuscule complexes which have an enhanced vividness due to their diminished suppression.

Since a complex is comprised of suppressed minor fragments which have coalesced to form a particular configuration, it is the specific connections between the fragments which have caused them to coalesce and therefore to construct the complex and these connections are the psyche’s associations for the fragments. The ego (waking-ego) thought of as another complex, may then be seen to be a vast set of specific configurations of psychic associations of attitudes, memories, beliefs and ideas. Any acceptance of complexes as fundamentally comprised of a structure of
associations also implies some similar associative structure for the constituent fragments which form the complex. In other words the observed or experienced features of complexes are the associations.

The statement that a complex is unconscious and that the waking-ego is conscious is an appraisal based on the magnitude of the associations and the relativity to other associative centres. Since the complexes are invisible to the waking-ego they therefore form part of the waking-ego’s ‘unconscious’ but taking the complex as a centre of consciousness then relative to that centre the waking-ego is part of the complex’s ‘unconscious’. This notion must of course consider the magnitude of the associations of the complex in any discussion of consciousness, for it to be a sensible discussion. Jung (1954/1969f) in a discussion of the imprecise nature of the words conscious and unconscious, comments: “… we come to the paradoxical conclusion that there is no conscious content which is not in some other respect unconscious” (para. 385).

Previously it was discussed that in D7 (The Customs Official/Crusader Knight), Jung’s dream image of the elderly customs official was an attitudinal composite of Jung’s unconscious or partly unconscious associations for Freud, and this composite may be seen to have the characteristics of a complex; to refer to Jung’s associations as unconscious is to state that they are not known to the ego. The image of the elderly customs official, though uncomplimentary for Freud, is innocent in its portrayal of Freud without malice but since it is comprised of unconscious attitudes it is also starkly honest as a statement of Jung’s unconscious, which by the fact of being witnessed in the unconscious domain by the dream-ego, implies its authenticity. In other words the complex, though produced by the ego’s censorship, does not censor itself.

To the dream-ego the image of the elderly customs official was experienced as part of a narrative which the dream-ego did not interpret in terms of Freud nor thoughts of suppression nor complexes but instead only attended to it. The suppression by Jung of his own changing image of Freud is not a suppression of the image components of the customs official, but is a suppression of Jung’s central notion regarding Freud, which may be described as the redundant Freud.

Jung’s associations for ‘redundant’ are many and are not themselves
suppressed, such as elderly, stooped, vexed, and by word of mouth (within the dream) that the elderly customs official ‘wasn’t really there’ and ‘can’t die properly’. In addition to these, there are aspects of Freud for which Jung has associations for him as the psychoanalytic movements authority, such as ‘customs official’, in ‘uniform’, who may confiscate censored material, and none of these associations are suppressed. The list of Jung’s associations for both the ‘redundant’ Freud and the ‘authoritative’ Freud, begins to read like an entry in a thesaurus and that comparison is appropriate since they are both expositions of the notional connections between concepts. Hall (1994) comments: “In the theory of psychic complexes, a group or complex of ideas is held together by a feeling tone common to all the individual ideas” (p. 129).

Although the ‘redundant Freud’ is the suppressed centre of Jung’s complex-like image of Freud, the ramifications of the associations presents the complex to the dream-ego, or rather the dream-ego is witness to the expression of the complex. If the central idea, the redundant Freud were to be present explicitly, then it wouldn’t be a complex in the first place since there is no suppression. The network of associations alone may be seen to almost define the suppressed core by means of a configuration of synonyms or at least to characterize the suppressed core to such an extent, that starting with the associations the ‘redundant Freud’ could almost be deduced.

If Jung had, in waking life, encountered such an elderly customs official and had accidentally referred to him as ‘Mr Freud’ then it would certainly have been considered a projection of the suppressed ‘redundant Freud’ onto the person whose appearance and demeanour provided the appropriately configured associative network for the projection, which would ‘seize the moment’ by associative reflex. Jung (1948/1969c) comments: “complexes … delight in playing impish tricks. They slip just the wrong word into one’s mouth,” (para. 202). However, in the dream setting there is no sensory input from the outer environment and the associations of the suppressed core of the complex may be manifest in a sequential manner which constructs the narrative, and the suppressed core may be thought of as being projected onto the memories, since those associations are all that are available to the sensory deprived psyche. The day residue, being recent, would constitute an attractive memory set on which the complex may be imposed and the resulting manifest complex expressed on a combination of recent and older memories. Freud (1954)
explains: “… in every dream it is possible to find a point of contact with the experiences of the previous day” (p. 165). And referring to older memories: “All the material making up the content of a dream is in some way derived from experience, that is to say, has been reproduced or remembered in the dream” (p. 11). The associative description of complexes has resonance with the underlying neurobiological description of brain, (see Christos. 2003) in which neural associations are central to understanding function.

Since the complex is inherently in opposition to the conscious attitude by suppression, the compensatory nature of dreams would be expected as a direct consequence and result of the genesis of the complex, and Jung (1948/1969c) describes the complex as: “… incompatible with the habitual attitude of consciousness” (para. 201). By suppression the ego initiates the formation of the complex which by exclusion from the waking-ego’s volition achieves its own relatively small allotment of volition and autonomy and hence persists to confront the ego, in its waking-ego or dream-ego form, as a kind of intra-psyche ‘karma’, which by its opposition to the prevailing conscious attitude provides an opportunity for more inclusive awareness and psychological understanding.

The foregoing concept of compensatory dream formation presents the underlying psychological mechanism more as a reflex action of the complex, possessing some degree of intention, rather than the result of a higher organizing ‘executive’ principle. But any reflex nature of a complex may still come under the choreography of a hierarchical sequence for its appropriate timing and priority in the workings of the psyche, in a similar manner to, say, the action of walking, which has habitual reflex action but serves a higher intent. Certainly Hall (1982) presents the view of a higher, psychic executive management over dreams and comments: “A significant activity of the self is the formation of dreams, so that not only the context of the dream but the particular role assigned to the dream-ego is considered to be the result of the activity of the self ”(p. 243).

The more inclusive awareness gained by the waking-ego on introspection of the remembered dream, may be considered as a natural potential for an individual, since in the process of forming the complex, consciousness itself was diminished by the material lost to the complex. Any gain to consciousness via dream-ego encounter
with a complex is in effect a re-gain of that which was rejected but by acceptance now finds a place and integration into some new context of consciousness. Hall (1986) refers to: “The slow natural dissolution of a complex…” (p. 33). And that this dissolution, “…can be speeded up considerably with successful Jungian analysis” (p. 33). It would be expected that the dissolution of a complex would occur by its integration into ego consciousness, since the complex formation was initiated by the censorship of ego consciousness originally. Hall (1986) proposes two conditions for the dissolution of a complex by integration into ego consciousness and states:

There seem to be two components in such a process, …. The first is an understanding of the meaning of the complex, so that its ‘purpose’ can be understood in consciousness. The second is to experience the complex with affect (emotion) while in a safe situation where the complex can be reflected upon in the light of the conscious values of the personality. (p. 33)

The re-gain of material lost in the initiation of the complex can be seen with the elderly customs official in D7 (The Customs Official/Crusader Knight). As discussed previously Jung’s suppressed ‘redundant Freud’ as a complex was witnessed by the dream-ego in the dream narrative, and Jung in waking state perceives the suppressed attitude by subsequent introspection of the dream memory. Jung regains the suppressed attitude by becoming conscious of the suppression and accepting that Freud does not have the definitive understanding of the unconscious workings of the psyche, nor does he have the authority to veto any opinion which conflicts with his (Freud’s) own.

For Jung the regain of this suppressed material, has a further consequence in that the clarification of Freud as founder but not master of the psychoanalytic movement, frees Jung’s judgement of his own work and promotes growth in his own intellectual self assertion. The second part of the dream presents the crusader knight walking in a Swiss city and this image contrasts the redundant Freud and appears to present the emerging Jung, the new ‘crusader’ with a ‘large red cross on his white tunic’ (the Swiss flag is a white cross on a red background). This part of the dream is also the result of suppression, with a complex-like nature and appears to be a sequel
to the customs official and follows the dream-ego’s exposure to the fallible Freud, revealing Jung’s own professional emancipation.

For Jung the sequential nature of this overall experience is:

- Attitude suppression by respect and deference to Freud’s status.
- Complex-like formation of the suppressed material.
- The complex expression in sleep; as dream maker.
- The exposure of the dream-ego to the personified complex.
- The waking-ego’s introspection of the dream memory.
- The suppressed material becoming part of the waking-ego’s domain.
- The increase in Jung’s freedom by the removal of a psychological taboo.
- The resulting increase in Jung’s intellectual self assertion and expression.

The above outline of the steps in Jung’s process does not imply some simple reflexive psychological circuit for recovery of suppressed material since the recovery could take years or never occur, but in Jung’s case, his experience and self understanding would facilitate the process. For re-integration to occur in this manner the waking-ego’s suppression would need to be attenuated in some way, and factors contributing to the dream-ego’s acceptance and awareness of the dream narrative have been discussed previously in this study. These steps in Jung’s process of acceptance of a changed attitude to Freud constitute an outline of the part played by dreams in individuation, which in analytical psychology is presented as a therapeutic method. Hall (1986) comments on the relationship of complexes and dreams in Jungian practice: “Dreams, too, seem to serve the reworking of complexes that make up the structure of the psyche, in order to promote the process of individuation” (p. 33).

Jung (1948/1969c) indicates that in dreams the complexes are personified (para. 203), and appear to the dream-ego as the characters which collectively form the narrative of the dream. Jung (1936/1968a) also states: “… the personal unconscious consists for the most part of complexes …” (para. 88). If the complexes are personified in the sleeping state then we would expect the personification of Freud in D7, (The Customs Official/Crusader Knight dream), to be himself, if the image of the person Freud is suppressed. But the person Freud is not suppressed, it is Jung’s
changing attitude to Freud which is suppressed.

The personification of the complex is therefore not the person Freud, but is the customs official who represents, not Freud, but the complex associations constellated by Jung’s suppression of his own changed attitude to the functional Freud. The personification of the complex is therefore not the suppressed core of the complex but is all the evoked associations which are not suppressed and which represent, by unintentional omission, the core of the complex; in this case the redundant Freud. Jung (1961/1980b), commenting on one of his own dreams and indicating the indirect nature of dream images expresses it: “… it did not state the situation directly but in a roundabout way, …” (para. 464). The unintentional nature of this core omission derives from the semi-autonomous nature of the complex which dances, as it were, around the taboo image of the ‘redundant Freud’, producing what may be thought of as a reverse vignette, in which the centre is obscure but the halo of non-repressed associations is clear. Jung (1961/1980b) makes further comments on dream images: “It is characteristic of dreams to prefer pictorial and picturesque language to colourless and merely rational statements” (para. 464). This picturesque language could certainly result from an expression, forbidden by suppression to include a core idea, which then resorts to associations presenting novel and ‘picturesque’ notions and ideas.

This view of the complexes constructing the dream images by means of the allowed associations which ‘stand in’ for the suppressed core imply that the disallowed component is omitted unintentionally by the manifest complex and this has been discussed above. Jung (1961/1980b) speaking of metaphor in dreams, comments on the suggestion of intentional deceit by the unconscious: “Since I have no reason to believe that the unconscious has any intention of concealing things, I must be careful not to project such a device on its activity” (para. 464).

The context of Jung’s statement is that of the relationship of conscious to the unconscious and is a statement of the innate nature of the unconscious as being authentic, with reference to its own state, rather than deceitful. The complexes as structures of the personal unconscious and being semi-autonomous, would be expected to present their nature in an authentic form to the dream-ego and Jung (1961/1980b) comments:
If one wants to understand a dream it must be taken seriously, and one must also assume that it means what it manifestly says, since there is no valid reason to suppose that it is anything other than it is. (para. 435)

But the core of the complex is excluded from consciousness by suppression and therefore only the associations are presented, not as a contrivance of deceit but as the maximum expression of the allowed material, indicating an unconscious which is intrinsically authentic but which must move within the constraints of consciousness when confronting the dream-ego or projecting in the waking state. Consequently it would appear that in the context of the overall psyche, only the ego is deceitful, by exclusion, and even then only to itself.

In the second part of D7 (The Customs Official / Crusader Knight) the appearance of the crusader knight is the personified associations for Jung’s suppression of his view of himself as having significant insights into psychoanalytic theory and practice. The need for Jung to confidently champion his own contributions to the field and to expand on Freud’s more restricted views is a reflection of his concerns regarding his (then) almost finished book “Transformations and Symbols of the Libido” (published in 1912), which, Jung knew, Freud would never accept (Jung & Jaffe, 1962/1995, p. 191). The dream narrative is compensatory to the waking-ego’s attitude and is constructed by the complex’s associations as the autonomous dream maker, which by its imperative reflex and lack of opportunity for external projection, appears before the attenuated dream-ego who observes clearly but with bewilderment since he only knows what the waking-ego knows and that does not include suppressed material.

Previously Hall (1994, p. 129) was quoted describing complexes as a ‘complex of ideas held together by a feeling tone common to all the individual ideas’ and it can be seen that the description of complexes as a suppressed core with associations is consistent with Hall’s description, since the associations for the core have in common their relationship to that same suppressed emotional core. Jung (1948/1969c) also refers to ‘feeling toned complexes’ and speaks of the complex as: “… the image of a certain psychic situation which is strongly accentuated emotionally
and is, moreover, incompatible with the habitual attitude of consciousness” (para. 201).

For the suppression of a notion to occur, it would be expected that the notion must be more than merely a cognitive concept as an intellectual encounter, since it is normal for a person to intellectually weigh a fresh idea to decide its significance or sensibleness. In an exclusively rational domain ideas are rejected of preserved according to whether they are perceived as true or false or useful, and not suppressed, otherwise people would not be educable, since that requires exposure to new ideas. But only ideas with an emotional content may generate fear or disgust or some other reason to form the basis of suppression by consciousness which feels in some way threatened by the encounter, so it is to be expected that the complex centre would be emotionally imbued. If the associations for the complex were also emotionally based then those associations would be suppressed, but if they were suppressed then they could not be ‘seen’ by the dream-ego who can only see what the suppression by consciousness allows to be seen, and that only since the dream-ego has an attenuated consciousness and is deprived of sensory input in sleep. If Jung’s suppression of his changed attitude to the ‘functional’ Freud also included extensive suppression of associations then it wouldn’t be expected that Jung’s dream-ego could see the elderly customs official or the crusader knight.
In a discussion of archetypes, (in the sense as behavioural predisposition or the capacity to subjectively apprehend an experience as meaningful and significant), Jung (1951/1978) observes: “The archetypes most clearly characterized … are those which have the most frequent and the most disturbing influence on the ego. These are the shadow, the anima, and the animus” (para. 13). This reference to the shadow as an archetype claims a collective nature for the shadow but Jung in the same reference then further comments: “The most accessible of these, and the easiest to experience, is the shadow, for its nature can in large measure be inferred from the contents of the personal unconscious” (para. 13). These seemingly conflicting statements of Jung appear to offer an ambiguous nature and origin for the shadow as both archetypal (collective) and personal (unique history). But Jung (1962/1995) in a defining approach to the shadow casts some light on his own ambiguity with the following statement about the shadow:

The inferior part of the personality; sum of all personal and collective psychic elements which, because of their incompatibility with the chosen conscious attitude, are denied expression in life and therefore coalesce into a relatively autonomous ‘splinter personality’ with contrary tendencies in the unconscious. The shadow behaves compensatory to consciousness; hence its effects can be positive as well as negative. (p. 418)

The compensatory nature of the complexes has previously been discussed in this study and psychological suppression was seen to be the origin of their compensatory nature. The complexes were also seen to provide the psychic activity which cause

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6 Archetypes and their ontological status have been discussed elsewhere in this study, see: ‘The Ontological Justification for the use of Psychological Personifications.’ And ‘Dream Ego and the Collective Unconscious’.
7 Since the complexes are formed by the sloughing off or blocking of experience or attitude from consciousness by an entrenched censoring reflex in response to an unacceptable feeling tone content, that rejected experiential material is ipso facto in opposition to the conscious stance.
projections in waking life and produce dreams which confront the dream-ego, and by the personifications of their associations construct the dream narrative. Also in that discussion Jung was seen to speak of the semi-autonomy of the complexes.

Jung (1955/1963) does equate the shadow with the complexes and he explicitly states: “The personal unconscious is personified by the shadow” (para. 128). But if that is the case then the shadow isn’t an archetype, since the complexes are constructed by suppression in the individual and therefore the complexes are specific to the individual. The foregoing considerations lead to the following areas of confusion about the shadow:

- The nature of the shadow as personal or collective.
- The relationship between the shadow and the complexes.
- The part played by the shadow in dream formation.
- The relationship of the shadow to the dream-ego.

The shadow is ubiquitous in the same sense that the ego is ubiquitous, that is, exhibited by all people. Casement (2006) comments: “The concept of the shadow is one of Jung’s great contributions to psychology which he adapted early on in the twentieth century from Freud’s original division between the light and dark sides of the human psyche” (p. 94). If a psychic structure such as the ego occurs in all people then it is collective, since it is common to all people, and therefore justifies the structure being referred to as an archetype, and hence the shadow may be referred to as an archetype. But in the same manner that all ego’s have personal traits so also all shadows have personal traits, which doesn’t preclude an archetypal nature. Jung repeatedly refers to the archetype as an inherited capacity which may have different content, depending on, for example, the cultural context. Jung (1954/1969f) describes this: “They [archetypes] are very varied structures which all point back to one essentially ‘irrepresentable’ basic form … It does not appear, in itself, to be capable of reaching consciousness” (para. 417).

Jung has made reference to complexes as semi autonomous parts of the unconscious mind, which have gained some level of intent but which act more through reflex than contrivance and are commonly personified in dreams (see
previous discussion). Whereas the complexes are formed by aggregated rejected psychic fragments having some vague level of personification, the shadow can be seen to be the more strongly personified aggregated complexes, as Jung infers in his previous quote, see above (1962/1995. p. 418.). This placement of the shadow as superior to complexes on a hierarchy of personification, and hence degree of aggregated intent, presents the shadow as a more powerful influence in the psyche than individual non aggregated complexes, excluding the ego.

Fordham (1986) comments on the nature of the shadow: “This is the archetype nearest to the ego and is close to the repressed unconscious, with which it regularly becomes integrated” (p. 5). The statement that the shadow ‘becomes integrated’ with the repressed unconscious, seems to propose, implicitly, that the shadow exists as an entity prior to the integration with the ‘repressed unconscious’. But from the previous discussion the personification referred to as the shadow, is seen to be the metaphor for a manifestation of synergy from a self organizing collection of complexes, rather than the entry of an entity (the shadow) into a cacophony of complexes on which it then imposes order. The view of the shadow as an archetype, however, puts a different interpretation on Fordham’s previous statement, in that the archetype as a capacity not a content, would pre-exist the ‘integration’ of the contents of the personal unconscious and presents the shadow as the inherited possibility of the existence of the self organization of complexes into a collective whole with a co-ordinated intent.

Approaching the shadow as the aggregated complexes, clarifies the genesis of dream formation since it brings plausibility to the complexity and proposed coherence of dream narratives which are then seen to be due to the choreographic influence of a personal collective ‘intent’; the compensating shadow. It is, then, the aggregated complexes as shadow, which confronts the dream-ego in the dream state and presents to the dream-ego the multi faceted aggregate of the complexes which construct the dream narrative, with each complex representing a notion or partial notion which has been rejected by ego consciousness on the grounds of an unacceptable ‘feeling tone’ content. These disparate voices find their coherence in the collective constellation of their associations and that synergism is the personified shadow.\(^8\) Jung (1939/1968g)

\(^8\) The possibility of there being higher levels of organization above the shadow in dream formation, in which the shadow itself plays a part, is discussed later in this study.
comments on his own use of descriptive terms of identity for psychic functions: “The fact that the unconscious spontaneously personifies certain affectively toned contents in dreams is the reason why I have taken over these personifications in my terminology and formulated them as names” (para. 514).

The notion of dream compensation is central to Jung’s concept of the process of individuation and this has been discussed elsewhere in this study. Since the shadow represents the personal unconscious in opposition to the conscious attitude, it is the shadow which presents this opposition, as a compensation, to the dream-ego and therefore offers the opportunity for the waking-ego, to ‘reconsider’.

Commenting in the context of the difficulty of knowing the shadow, McNamara (1994) observes: “we can nevertheless experience that world [of the shadow] and even take up its perspective in our dreams, in art, in images and fantasies” (p. 245).

In D10 (The Killing of Siegfried), Jung’s dream-ego is in the company of an ‘unknown brown skinned man, a savage’ and together they kill the hero Siegfried. Jung reviewing the dream, which occurred in December 1913, makes a connection and reference to the Germans wanting ‘heroically to impose their will’. But Jung also makes a personal connection, indicating that he had also been wanting to impose his own will and that his heroic attitude had to be killed. The unknown savage is clearly a personification of the shadow and the compensation to the conscious hero’s attitude is vigorous and violent in the extreme. The vigour of the shadow’s opposition to the waking-ego’s stance is also reflected in Jung’s experience immediately after the dream, when an inner urging demanded that he understand the dream or risk death. Jung comments that after the dream he felt: ‘an overpowering compassion, as though I myself had been shot … as well as the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes. This identity and my heroic idealism had to be abandoned, for there are higher things than the ego’s will, and to these one must bow’ (see D10 exposition). The dream and Jung’s introspection of it initiate a change in his conscious attitude or at least the possibility of a change, which weakens his resistance to a newly evolved conscious attitude.

The dream-ego’s experience and the conscious contemplation of it have provided a mechanism for the conscious ego to let go of a currently redundant mind
set. Hall (1986) comments on the role of introspection in therapy: “neither analysis alone, nor individuation without the reflective aspects of conscious work on oneself, constitutes the Jungian experience” (p. 10).

In the same dream (D10) Jung also refers to the image of the hero Siegfried driving in a chariot in the rising sun, as great and beautiful and these feelings are appropriate descriptions in general of the self-conscious ego who sees only his own glory and who is enchanted by his own will, but naively fails to see the greater ‘unconscious’ psychic processes which underwrite his existence and which absorb and subsume him each night and from which he is reborn each day; the psyche’s child.

Since the shadow is formed by the suppression of undesirable notions or attitudes it is normally considered to be the dark side of the personality but the suppression of aspects of experience may also include benign qualities which in the context of a previous stage in the person’s life, were considered to be emotionally unacceptable. A child nurtured in an ethos of brutal violence may suppress feelings of compassion, considering them only as weakness. Jung (1951/1978) comments on the positive aspects of the shadow:

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. (para. 423)

Since the shadow is compensatory to the conscious attitude, the confrontation to the dream-ego by the aggregated complexes as shadow, may be in the form of a narrative which presents a more positive and benign attitude to the dream-ego as compensation to an indifferent or hard conscious stance.

The dream-ego’s confrontation with the shadow and by implication also the waking-ego’s subsequent confrontation with the shadow, facilitates change in the conscious view of the world and the person’s perception of their place in the world.
Jung (1954/1968e) speaks of the confrontation with the unconscious:

…it is generally believed that anyone who descends into the unconscious gets into a suffocating atmosphere of egocentric subjectivity, …

True, whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it. (para. 42-43)

A compensation from the unconscious can propose a more compassionate waking-ego. In D9, (The Frozen Earth) Jung’s dream ego is benevolent in the face of a destructive catastrophe and hands out ‘sweet grapes full of healing juices’ to a waiting crowd. Here the dream narrative has placed the dream-ego and by implication the waking-ego, in a benevolent role of compassion.

A summary of the Major features and functions of the shadow reveal:

- The shadow presents as the aggregated complexes.
- The shadow content is personal.
- The shadow may appear in dreams as a personification.
- It manifests a nature compensatory to the existing ego attitude.
- It performs a major function in the structure of dreams.
- The shadow has the potential to be partially integrated into consciousness.
- If not integrated the shadow may project onto the social surroundings.
- It may possess good qualities in contrast to poor qualities of the ego.
- Though the contents are personal its functional existence is archetypal.
- Through compensating the ego, it may serve a longer term agenda.9

As the aggregated complexes, the shadow content comprises the disavowed experience or notions derived from rejected psychological material which potentially offers the opportunity for a more expansive consciousness. Norah Moore (1984)

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9 Subsequent chapters will discuss this notion.
makes a distinction between the personal shadow and the archetypal shadow and in a discussion of these, comments on the personal shadow: “The personal shadow is compensatory to the ego, holding contents that would embellish the ego, did convention not forbid … It represents the other point of view, and has a positive dynamism, without which we would be flat and dull” (p. 260). Moore’s foregoing statement is supported by Jung (1955/1963) who comments on the psychic energy of opposition:

The shadow, as we know, usually presents a fundamental contrast to the conscious personality. This contrast is the prerequisite for the difference of potential from which psychic energy arises. Without it, the necessary tension would be lacking. Where considerable psychic energy is at work, we must expect a corresponding tension and inner opposition. The opposites are necessarily of a characterological nature: the existence of a positive virtue implies victory over its opposite, the corresponding vice. Without its counterpart virtue would be pale, ineffective, and unreal. (para. 707)

The implication of Jung’s comment above is to present the fact of the shadow, not only as a psychic repository of disavowed experience and notions, but also as playing a functional role in the dynamics of the psyche. By means of its compensatory function, the shadow contributes to the psyche’s ‘balance seeking’ nature and through its confrontation with the dream-ego, may initiate and promote in the waking-ego, a discontent with the entrenched conscious stance and hence the possibility of a more self representative manner of being.

If the complexes were not aggregated into the supra-ordinate shadow then the action of the individual complexes would likely produce a chaotic state which would present a less coherent narrative to the dream-ego. The name ‘shadow’ can be seen to indicate the coherent action of the combined complexes which have the innate capacity to coalesce into a coordinated collective intent in which each quarantined experiential fragment is expressed, though as part of the whole. The innate capacity of the complexes to coalesce can be seen to be the archetypal nature of the shadow, while the individual nature of the complexes is their personal content. To use a
metaphor; an ant nest is comprised of individuals with their own actions but which have the same instinctual nature producing a coherent response by a collective action and this action transcends the individual behaviour, yet serves the whole. The whole behaves as a unity, a unity which is referred to as the ‘nest’ though in reality there is no such entity as the nest. The instinctual nature (archetypal in the psychological context) orchestrates the overall action, not despite the individuals but by the individuals and so producing a higher order action.10

Since the complexes of the personal unconscious represent quarantined experience and rejected notions based on an unacceptable feeling tone, the basis of the feeling tone censorship is the foundation of the suppression and therefore if the attitude towards the feeling tone is altered, or more accurately if the ‘feeling’ of the feeling tone itself is altered, there is the chance of the quarantined material becoming part of the conscious ego expression. Since there will always be suppressed material which cannot be expressed in normal society there will always be a shadow but any complexes which are integrated into consciousness will make a contribution to the conscious personality and promote movement towards a more authentic expression. Casement (2006) in a discussion of Jung’s writing on the shadow comments that: “…the individuation process is invariably started by the individual becoming conscious of the shadow” (p. 100).

By being attentive to dreams and the dream-ego experience the individual has the opportunity to become conscious of the shadow to some extent and to gradually become willing to revisit the previously established feeling tones underlying the constituent complexes, which may at this later experience reveal their relative innocence and therefore dissolve the suppressing and proscribing reflex implemented at a more psychologically vulnerable time. However, this ‘later visit’ still requires an emotional experience in the confrontation with the proscribing psychological dogma and the therapeutic process can facilitate an individual’s willingness to revisit the suppressed material and is also supportive in the emotional confrontation. Hall (1986) discusses the analysand’s fear of encountering the shadow:

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10 The main reference here is Edward O Wilson in ‘The Ants’ and also ‘Sociobiology: The New Synthesis’.
… this is shadow-anxiety, fear that the shadow, that ‘dark’ side dimly known to the ego, will suddenly be revealed as the core of the personality. This cannot actually happen, for the contents of the shadow are simply aspects of oneself that could have been lodged in the ego or the persona, but were relegated to the shadow because they were unacceptable to the ego, in its own judgement, at the time the shadow impulses arose. (p. 75)

The fear that Hall describes is not the apprehension of the shadow’s intellectual content but is the anxiety of confronting the feeling tone underwriting the original suppression of the complexes which have subsequently coalesced into the shadow. Hall (1986) continues his description of the confrontation with the shadow:

“integration of the shadow, which means reclaiming aspects of oneself that were ‘lost,’ inevitably enriches the ego” (p. 75).

To the extent that the shadow is not integrated then it is projected. The projected shadow expresses itself on the individual’s environment, sabotaging any prospect of an authentic life.

In D11 (The Winged Sky Man), Jung’s dream-ego sees a winged being sailing across the sky, the being is a man with the horns of a bull and the wings of a kingfisher and he is holding a bunch of four keys (see D11 exposition). Although the sky is blue it has clods of earth instead of clouds and the sky is like blue water, a situation which indicates an expression from the ‘underworld’ but this is in contrast to the sky, indicating an expression from the ‘higher’ world.

The appearance of a male figure in Jung’s dream would normally indicate a personification of the shadow but the winged figure is hero-like in contrast to, for example, the shadow figure as a savage in D10 (The Killing of Siegfried, see previous discussion this chapter). The situational ambiguity is repeated in the psychological ambiguity of the hero-like shadow instead of the shadow as villain. This dream occurred soon after D10 ‘The Killing of Siegfried’ dream in which Jung (1962/1995) was induced to see his attitude of the will and ego as the psychic hero with his heroic idealism, and to surrender that view in recognition of ‘higher things than the ego’s will, and to these one must bow’ (p. 205). Jung speaks of the grief he experienced on the surrender of his superseded ego view and exhibits a more humble attitude.
The winged sky man of D11 can be seen as a positive and compensatory manifestation of Jung’s shadow to his now more humble conscious self, as though to say ‘it’s not all that bad’ and in so doing Jung’s ego is revitalized. The four keys of the winged sky man indicate a movement towards wholeness and the key held ready to open a door is positive about his psychic future. Jung (1954/1968h) refers to this positive side of the shadow: “…the shadow, although by definition a negative figure, sometimes has certain clearly discernible traits and associations which point to a quite different background. It is as though he were hiding meaningful contents under an unprepossessing exterior” (para. 485).
Dream-ego and the Collective Unconscious

Jung proposed the archetypes as inherited behavioural or attitudinal predispositions analogous to the instincts and referred to the total of these archetypes collectively as the collective unconscious, a notion of considerable controversy. Jung (1936/1968a) comments on what he means by the collective unconscious:

The collective unconscious is a part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience and consequently is not a personal acquisition. While the personal unconscious is made up essentially of contents which have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been in consciousness, and therefore have never been individually acquired, but owe their existence exclusively to heredity. Whereas the personal unconscious consists for the most part as complexes, the content of the collective unconscious is made up essentially of archetypes. (para. 88)

At one end on a scale of validity for the notion of archetypes is the difficulty of proposing a phylogenetic mechanism of inheritance, while at the other end of the scale is the seemingly naïve proposition that the handful of known instincts are the only inherited properties of the vastly complicated psyche which underwrites and projects human behaviour.

The traditional notion of the psyche as the tabula rasa on which a fortuitous behavioural ontogeny fills in the blanks, appears less attractive in the light of studies such as Chomsky’s (1957) seminal ‘Syntactic Structures’ which presents the case for an inherited basis for language structure, but in addition to that there is the indication resulting from current research in molecular biology and neurobiology which are
revealing numerous genetic and neural correlates of behaviour predisposition. Damasio (2000) in a discussion of the ability of organisms to regulate their inner environment, and to sense and respond to the outer environment, comments: “…complex organisms placed in complex environments require large repertoires of knowledge … . The machinery needed to perform these demanding tasks is complicated and requires a nervous system. It requires a vast stock of dispositions, a substantial part of which must be provided by the genome and be innate” (p. 139).

It is not within the scope of this study to attempt a validation of Jung’s concept of the archetypes but rather to work within the framework of analytical psychology, in which the ‘collective unconscious’ forms part of its psychological and intellectual infrastructure. However, for purposes of clarity on the manner in which the terms archetype and collective unconscious are used in this study, it is appropriate to briefly consider those propositions and also to consider their credibility in the wider domain of general psychology. Samuels (1994) in a discussion of archetypes comments:

Certain fundamental experiences occur and are repeated over millions of years. Such experience, together with their accompanying emotions and affects, form a structural psychic residue - a readiness to experience life along broad lines already laid down in the psyche. The relationship between archetype and experience is a feedback system; repeated experiences leave residual psychic structures which become archetypal structures. But these structures exert an influence on experience, tending to organise it according to the pre-existing pattern. (p. 26)

The difficulty in presenting any case for the existence of a collective unconscious, is that of making the case for the genetic transfer across generations without it being contingent on an implied ‘inheritance of acquired traits’ and Samuels (1994) remarks: “Any consideration of the ways in which primordial imagery is transmitted over time runs foul of the Lamarckian fallacy” (p. 25).

The archetype is not presented by Jung as a single ‘freestanding idea’ but as a predisposition, and Keutzer (1982) comments on this: “According to Jung, an
archetype originates when an experience has been constantly repeated for many generations. The archetype then functions to predispose thoughts, feelings and behaviours towards that important experience” (p. 258).

The difficulty in finding clarity in Jung’s concept of the collective unconscious and its influence on the conscious mind is compounded by his prolific output, both in written works and lectures in which he presents descriptions in different analytical psychological contexts and in addition to that there is a large time span covered between his early and later presentations. As would be expected, Jung’s ongoing investigations reveal the evolution of his thought about psychic structures, as refinements of his notions but significantly, without withdrawing any central concepts in his later writings. In his early description of an archetype he uses the word ‘complex’ for the imperative arising from either the personal unconscious or the collective unconscious but gives different descriptions for their impact on the conscious mind. During a discussion of this, Jung (1920/1969d) describes the complex arising from personal experience:

The personal unconscious, then, contains complexes that belong to the individual and form an intrinsic part of his psychic life. When any complex which ought to be associated with the ego becomes unconscious … the individual experiences a sense of loss. Conversely, when a lost complex is made conscious again … he experiences an increase of power. (para. 590)

The above description of the complex is consistent with his later descriptions in which he uses the word ‘complex’ only for the personal. But Jung (1920/1960d) describes the collective imperative as a complex of a different kind: “But when, on the other hand, a complex of the collective unconscious becomes associated with the ego, i.e., becomes conscious, it is felt as strange, uncanny, and at the same time fascinating” (para. 590). Later, Jung uses the word archetype for manifestations of the collective unconscious. By describing archetypes as collective, and also in his discussion of them, Jung presents them as innate dispositions which may be expressed as universal concepts but through the unique mythos of any individual culture. Jones (2003) in a discussion of archetypes, summarises the three crucial perspectives:
… the archetype as theorized by Jung has three levels: (1) a biological disposition (archetype-as-such), (2) its universal theme, reflecting a typical human situation (archetypal image), and (3) the outward manifestations of the image in contents that are culturally and personally diverse. (p. 661)

The archetypes are often described as unknowable and Hubback (1998) comments on this description in a context of analysis: “archetypes are in their nature unknowable … it is the archetypal nature and quality of them which makes most sense of clinical material when the analyst detects extra strong forces at work” (p. 279). In contrast to the notion of an inherited archetype is the proposal that the manifestations referred to as ‘archetypes’ are culturally acquired and therefore not archetypal at all. Taking this view Pietikainen (1998) comments: “… the main problem in Jung’s theory [of archetypes] is perhaps that while it seems to be able to explain almost everything about the ‘unconscious’, there is no real possibility to verify or falsify the theory itself and in this sense it is an unbeatable theory” (p. 335).

The instincts also offer prescribed patterns of behaviour, like the notion of archetypes, and their obvious survival value presupposes a genetic transfer across generations but the content of an instinct as separate from the instinctual capacity, is not necessarily inherited. The capacity for fear is universal but the content (that which causes fear, for example fear of heights) may be different for each individual. The experience of fear as the correlate of the physiological symptoms of fear is known to all individuals and the common experience is ‘archetypal’ in the sense in which Jung uses the word, as a behavioural predisposition or the capacity to subjectively experience an event; the feeling of fear.

The previous statement placing the phenomenological experience as the correlate of the physiological symptoms may be reversed and then gives the physiological symptoms as the correlate of the phenomenological experience. Though ‘correlate’ certainly does not imply any primacy in the events, the significance of the order is determined by the context of the study, though the consensus would no doubt give the primary cause as the neurological origin but in this study primacy is given to the phenomenological experience.
The genetic predisposition for fear had its genesis in pre-human ancestors, and humanity inherits it, with specifically human subtleties, by phylogenetic continuity. The distinction between an archetype’s capacity and content is the equivalent of the capacity and content for the instinct of fear but whereas it would be expected that the instincts have their survival value in, ultimately, the avoidance of reproductive disadvantage, the archetypes have their survival value in their psychological and cultural predispositions which ultimately translate into survival, and reproductive advantage, and thus suggest the possibility of genetic inheritance. The physiological correlate of fear, the symptoms, are falsifiable in their occurrence but the experience of fear is not, since it is subjective, yet universally known, and in the case of the archetype, triggered predispositions and responses may be falsifiable but the experience of the numinous is not, since it is subjective yet universally known.

It is possible to conclude from the foregoing discussion that the inheritance of the instinct for fear is as certain or as doubtful as that of the archetypes, which as Jung proposed, form a continuum with the instincts.

Previously the roles of the complexes and the shadow in dream making were discussed but Jung also includes dreams which have input from the collective unconscious and refers to these archetypal dreams as the ‘big dreams’ of which primitive people speak. Jung (1946/1954) observes: “The collective unconscious influences our dreams only occasionally, and whenever this happens, it produces strange and marvellous dreams remarkable for their beauty, or their demoniacal horror, or for their enigmatic wisdom” (para. 208). The bizarre images of dreams which often give the dream its vivid character and impact, are considered to be dreams with archetypal content. Mattoon (1984) comments on this: “The dreams that Jung called ‘archetypal’ are those that are known to preliterate peoples as ‘big dreams.’ The images, which can be grotesque, may include objects, figures, and experiences not encountered in ordinary life … . The dreamer may sense the importance of the dream and be emotionally stirred or even fascinated by it” (p. 66).

The ‘complex’ input into dreams, consists of the rejected and disowned aspects of experience, aggregated and constellated into the shadow image. Through this compensating imperative the complexes agitate, as it were, for inclusion into ego consciousness by their confrontation with the dream-ego. Brooke (1991) in a
discussion of Jung’s descriptions of the unconscious, presents Jung’s view of the relation between the unconscious and the conscious mind: “… the unconscious seeks to add ‘contents’ to consciousness so that a deeper and fuller perspective on one’s world may be realised” (p. 132).

The compensating action of the complexes is the direct result of their exclusion from ego consciousness due to their rejected feeling tone ‘aura’ as discussed previously. By their intention the complexes may ‘project’ onto the memories of the sleeper and since recent memories are ‘closer’ to waking consciousness than older memories, and therefore also closer to dream-ego accessibility, then it is expected that the complexes organize those memories into the dream narrative in which they (the complexes) have their say. It is therefore no surprise that the dreamer’s recent experiential residue forms a large part of the dream’s imagery, being the substrate upon which the narrative is built, as Freud demonstrated in his landmark ‘The Interpretation of Dreams’ in nineteen hundred.

In contrast to dreams of ‘complex’ expression, dreams which originate from the collective unconscious contain, as Jung has indicated, vivid images. Hall (1994) speaks of symbolic dreams: “… some reach even the archetypal level of symbolization, using images that are meaningful in mythological or religious systems that may not even be known to the dreamer’s waking mind” (p. 136). Since the vivid images are not drawn from personal experience they may feel alien in nature. Jung (1935/1980c) gives an account of this: “Under what conditions does one have mythological dreams? With us [civilized people] they are rather rare, as our consciousness is to a great extent detached from the underlying archetypal mind” (para. 250).

Though modern people may be ‘detached from the underlying archetypal mind’, they do nevertheless have within their cultures remnants of an archetypal substrate in the form of legends and fairy tales which are still propagated in society, as Dieckmann (1997) observes:

I am astonished at how many stories and tales the human psyche has produced throughout the many civilizations of this world. It seems to be a psychological necessity to create fairy-tales and fabulous stories, and to pass them on from
These legends and fairy tales are particularly appreciated by children, who presumably are less ‘detached’ from the ‘underlying archetypal mind’ and still apprehend experience holistically, since their minds have not yet set into the prevailing paradigm of sequential understanding in which experience is ‘deconstructed’ and the fragments scanned for their pragmatic utility.

In D1 (*The Little Numinous Light*), the dominant experience for Jung’s dream-ego is the custodial imperative towards the little light which gives the dream a numinous centre. Jung (1954/1969f) comments: “… the archetypes have, when they appear, a distinctly numinous character which can be described as ‘spiritual’ if ‘magical’ is too strong a word” (para. 405). It would be valid to call the *Little Numinous Light* dream a ‘big dream’ and its impact on Jung would justify the comment. Jung (1950/1968i) discusses ‘big dreams’: “It [the ‘big dream’ expression] has become a kind of ‘colloquial term’ for characterizing archetypal dreams, which as we know have a peculiar numinosity” (para. 546).

Since dreams present to the dream-ego the material rejected by the conscious ego, they impact on the waking-ego’s status quo by consequence and offer opportunities for change to the conscious attitude. By facilitating change, the experiences of the dream-ego provide the possibility of a wider, more accommodating waking-ego, more attuned to the actual world and the conditions which it imposes on life. Mismatch between the conscious ego’s attitude and those conditions causes dysfunction at some level.

In addition to any maladjustment between the lived outer environment and the conscious attitude, is the possibility of mismatch between the conscious attitude and the collective unconscious, including the instincts. Hall (1991) refers to the collective unconscious as the “objective psyche” (p. 131) which makes a pertinent comment on the instinctual nature and origin of the collective unconscious. Jung (1954/1968e) also comments on the objective nature of the collective unconscious during a description of the ‘wise old man archetype’: “Modern man, in experiencing this archetype, comes to know that most ancient form of thinking as an autonomous activity whose object he is” (para. 79). The archetypes are the innate psychological imperatives and as such
they provide the underlying urges, drives and behavioural predispositions, which, though often unconscious, imbue actions and experiences with a sense of meaning and significance when those actions and experiences are aligned with the imperatives. Damasio (2000) in a discussion of neural processing by the unconscious mind comments on the working of the ‘subterranean’:

I do not need to argue that both the thoughts currently present in our minds and the behaviors we exhibit are the result of a vast amount of processing of which we are not aware. The influence of unknown factors on the human mind has long been recognized … Earlier in this century, the unknown factors … were located in the subterranean of the mind. In the version usually identified with Sigmund Freud, a certain set of early individual experiences would have shaped the working of the subterranean. In another version, Carl Jung’s, the shaping of the subterranean would have begun long ago in evolution. (p. 297)

The above comment on Jung is with reference to the collective unconscious only, but Jung’s view certainly also included the personal unconscious and the complexes which are central to analytical psychology and these two non conscious sources are considered to be the main influences in dream construction. Damasio (2000) continues: “We do not need to endorse the mechanisms proposed by either Freud of Jung to acknowledge the existence and recognize the power of unconscious processes in human behavior” (p. 297). Since modern life imposes a largely artificial context for experience and tends to distance people from those innate feelings and values, it is often in dreams that they, the archetypal images, occur. Hall (1994) comments: “Archetypal dream images carry a transforming and healing power. It is as if the dream-ego has touched a basic dynamic power in the psyche and is transformed” (p. 136).

In D4(b) (The Giant Radiolarian), the normally microscopic radiolarian is presented to Jung’s dream-ego in an enormous form and in an exotic setting. The organism itself was not new to Jung but the presentation and revelation of its beauty impacts on Jung’s dream-ego and subsequently on his waking awareness. The form of
the radiolarian is not archetypal and certainly not mythological (radiolarians can only be seen with a microscope) but the dream has an impact on Jung’s dream-ego which is suggestive of a numinous archetypal content.

While it appears that the image of the organism may have some radial symmetry suggestive of a mandala, this would be tenuous and Jung makes no reference to any connection of that kind. Jung’s description of his dream-ego’s encounter with the radiolarian in its setting (see D4b exposition), recounts an experience of intense beauty- ‘shimmering in opalescent hues’ - ‘indescribably wonderful’- ‘in the clear, deep water’. As referred to previously, Jung (D4b) comments: “It aroused in me an intense desire for knowledge, so that I awoke with a beating heart”. At the time of the dream Jung had been uncertain about the direction of his future university studies, whether to pursue science or humanities. The dream bypasses the intellectual dilemma by providing an intense feeling experience of the excitement of scientific discovery. Jung in Jung and Jaffe (1962/1995) describes it: “These two dreams [including D4a] decided me overwhelmingly in favour of science” (p. 105).

The archetypal aspect of the dream consists of the direct apprehension of beauty, uncluttered with rational intellectual analysis and reveals to Jung his fundamental love of nature and scientific discovery, without the confusion of any acquired doubts or imposed expectations and reveals the answer to his dilemma, not by weight of argument but by an intense feeling.

It could be asked that if the feeling presented by the dream drama came from an unconscious (not in awareness) part of Jung then why was it necessary to be experienced by the dream-ego and couldn’t this decision have simply been surreptitiously imposed on him? Such a view of the unconscious underestimates the significance of the ego role. Damasio (2000) makes a relevant comment on this and the role of feelings:

It is through feelings, which are inwardly directed and private, that emotions, which are outwardly directed and public, begin their impact on the mind; but the full and lasting impact of feelings requires consciousness, because only along with the advent of a sense of self do feelings become known to the
individual having them”. (p. 36)

The feeling experience of Jung’s dream was a necessary phenomenological consequence of the numinous dream image if Jung’s conscious ego was to pursue a direction aligned with an unconscious imperative, which itself, was an action from the ‘objective’ psyche.

The notion of an all-knowing unconscious identity which manipulates the ego to achieve its goals presents an overall psyche in which the ego is redundant and therefore serves no purpose and raises the further question of how the ego could then evolve in the first place. In contrast to the preceding view of the unconscious, is the more realistic concept of a polarity between the conscious ego and the realm of the psyche not known to the ego, that is, the unconscious. In this case the ‘unconscious’ part of the psyche can influence the conscious ego by, for example, compensation or reinforcement, which, as reactions to the conscious stance, have been implemented by a mechanism constructed by suppression of notions which the conscious ego rejected or censored and which then formed the basis for the complexes.

Jung considered that the manifestation of an archetypal influence will be triggered by an individual’s circumstances at a particular moment when either an external or an internal situation occurred which was especially significant to their life and this archetypal influence may be expressed in varied ways including ‘big dreams’. Jung (1931/1966) gives an account of archetype manifestation, (which may be construed here as ‘instinctual’ predisposition to experience or act.):

The impact of an archetype, whether it takes the form of immediate experience or is expressed through the spoken word, stirs us… . Whoever speaks in primordial images speaks with a thousand voices… he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. (para. 129)
This account from Jung on the manifestation of an archetype reveals much about how he perceived the collective unconscious; perhaps more than his many and varied approaches to explain the concept. It presents the collective unconscious as fundamental for human nature, like the instincts; repress them at our own peril and also like the instincts, ancient imperatives for human apprehension of and response to, life situations.
In analytical psychology the anima is considered to be an unconscious female aspect of the male psyche and the animus the corresponding male aspect of the female psyche. In an introductory statement on the anima and animus, Brooke (1991) refers to them as: “… the archetypes of our contrasexual qualities…” (p. 24). Fordham (1986) also refers to these two personifications as archetypes: “These two archetypes … become expressed in typical images: the anima being the image of woman that a man carries within him … . The same applies to the animus in a woman” (p. 5). Jung (1954/1968e) describes these characteristics of the psyche (along with others) as: “… archetypes of a kind that can be directly experienced in personified form” (para. 80).

Jung identified these aspects of the psyche from his clinical work, and proposed that they were common to all people and therefore he referred to them as archetypes, that is, innate in their nature and collective in occurrence. Since the waking-ego does not have direct access at will, to these psychic phenomena, Jung also assigned to them a status of unconsciousness.

Since Jung considered these phenomena as functional aspects of the psyche he also referred to them as complexes, a word that he used sometimes ambiguously, for an archetype of the collective with phylogenic origins, and sometimes for contents of the personal unconscious, specific, the result of psychological ontogeny. When Jung’s word ‘complex’ is taken to mean centre of function or activity within the psyche, having some level of autonomy due to lack of integration with consciousness, then it appears to be meaningful in all cases. Hence Jung (1928/1966) in a discussion of the anima/animus remarks:

They inhabit the twilight sphere, and we can just make out that the autonomous complex of anima and animus is essentially a psychological

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11 In this discussion the term anima is used as the general case for both the anima and animus, those situations in which parity is not preserved, are not addressed by this study.
function that has usurped, or rather retained, a ‘personality’ only because this function is itself autonomous and undeveloped. (para. 339)

Jung’s assignment of the title ‘archetype’ to the anima (and animus), implies a collective nature but this does not exclude a personal aspect to the principle, as discussed in the section on dream-ego and shadow, (see previous). The nature of a person’s anima may have a specific make up, as a complex, but the possibility or more accurately, the certainty of the existence of the anima as the personification of a specific aspect of the psyche, as also in the case of the shadow, is what renders it collective. The psyche ‘knows’ of the certainty of the existence of the anima.

Jung used the word anima for this aspect of the psyche since the original meaning of the word denotes female as soul or life force and his experiences with his own inner nature revealed a female personification within the unconscious. Jung in Jung and Jaffe (1962/1995) describes it:

I was greatly intrigued by the fact that a woman should interfere with me from within. My conclusion was that she must be the ‘soul,’ in the primitive sense, and I began to speculate on the reasons why the name ‘anima’ was given to the soul. Why was it thought of as feminine? Later I came to see that this inner feminine figure plays a typical, or archetypical, role in the unconscious of a man, and I called her the ‘anima.’ (pp. 210-211)

In keeping with Jung’s many descriptions of the nature of archetypes, he describes the anima, in Jung (1954/1968e) remarking: “Everything the anima touches becomes numinous” (para. 59). And in speaking of the functional nature of the anima as an ‘inner personality’ Jung (1923/1976b) in an almost defining statement observes: “The inner personality is the way one behaves in relation to one’s inner psychic processes; it is the inner attitude, the characteristic face, that is turned towards the unconscious. I call … the outward face, the persona … the inward face, I call the anima (para. 803). This inward looking face is presented by Jung as the inner equivalent of the outward looking persona. If the persona is the manner in which consciousness deals and copes with the outer world then the anima is the manner in which consciousness deals and
copes with the inner world.

The persona, which develops by the accumulation of behavioural attitudes and habits, is individual and unique partly due to the unique circumstances in which each person has to live, especially the relational environment. Similarly to this persona development is the development of the anima which also has unique circumstances. Jung (1923/1976b) gives an account of this: “For in the same way as the persona, the instrument of adaptation to the environment, is strongly influenced by environmental conditions, the anima is shaped by the unconscious and its qualities” (para. 806). Whereas the persona is the personified relationship of consciousness to the outer world the anima looks within and relates to the inner world. Robertson (1995) expresses it: “At the most basic level, the anima/animus is the personified archetypal expression of the relationship between conscious and unconscious” (pp. 193-194).

In a discussion of the individual’s capacity for different kinds of thinking, Davis (2003) remarks: “If one accepts Jung’s distinction between directed thinking and dreaming, an interesting question arises. If directed thinking is the product of the ego, where does nondirected thinking originate? What of our nonverbal dreams and fantasies” (p. 169). In answer to his own proposed questions Davis (2003) adds: “According to Jung and Hillman, to the extent that our thinking lies outside of ego control, that is, lexical fields and verbal manipulation, its operation belongs to a separate and distinguishable actor within the psyche, the soul or anima, which produces fantasies and fantasy images” (p. 169).

The anima, is then, presented as the personified relationship between the conscious mind and the unconscious. Since the unconscious regions of the mind predate consciousness then that early ‘mind’ also predates the advent of language and the syllogistic apprehension of the world. It would therefore be expected that images from the early mind function in the form of another way to experience the world, as Davis puts it ‘fantasy images’. It is also important to note that the label fantasy is the comment given by the conscious mind about a relatively alien image arising from a psychic realm of which consciousness is naïve; fantasy to the ego, reality to the psyche. It is also no surprise that since these images are alien to the ego yet imbued
with significance, that they are apprehended as numinous.\textsuperscript{12}

The anima presented as the relationship of the ego\textsuperscript{13} to the unconscious, needs to be seen with the stress on ‘relationship’ in order to note that it is a function of the psyche which is personified to facilitate discourse and not the name of an organ, in a similar use to an athlete’s ‘stamina’. Jung used the psyche’s tendency to personify as his lead in using personifications for functions manifesting with intent, for example personifications of complexes in dreams.

Jung’s use of these personifications does, however, seem to be taken to extremes when he (Jung, 1923/1976b) comments: “Just as the persona is an entity that often seems to constitute the whole character of a man … the anima is a clearly defined entity with a character that, very often, is autonomous and immutable. It therefore lends itself very readily to characterization and description” (para. 803). However, any detailed and in depth description of a function begins to sound like an unjustified assumption bestowing entity status on the function, (such as the athlete’s stamina is resilient, indomitable and unswerving in focus). The personifying terms used in this study are used with this latitude of description and with Jung’s overall expository intent.

Central to any description of the anima is its relationship to the ego and the persona, and Jung (1923/1976b) states: “As to the character of the anima, my experience confirms the rule that it is, by and large, complementary to the character of the persona. The anima usually contains all those common human qualities which the conscious attitude lacks” (para. 804). Jung’s description of the anima begins to sound like the familiar description of a complex and again raises the ambiguity of the terms archetype and complex. In addition to this are the many intrusions into the dream-ego’s domain, with complexes, archetypes, shadow all impinging on the dream drama. Although these terms and their dream significance have been discussed earlier, see Dream-ego, Phenomenology and Complex; Dream-ego and Shadow and Dream-ego and the Collective Unconscious, there is need for a brief recapitulation of those discussions in order to bring some clarity to the increasingly more populated domain

\textsuperscript{12} Alien and significant go someway in defining numinous.

\textsuperscript{13} The word ego is used here in place of the word consciousness but is not used to imply a direct equivalence of these two terms and the relationship between these is discussed later in this work.
of the dream-ego. (For a fuller discussion refer to the sections indicated above).

The complexes.

The complexes have been described as semi-autonomous centres of psychic organization constituting the personal unconscious and are formed by the rejection of experiential material by ego consciousness due to an unacceptable feeling tone. The suppression of this material has resulted in an imperative of the complex to again enter ego consciousness. The imperative to seek consciousness manifests as an innate ‘intent’ which may project onto the waking-ego’s environment, to the bewilderment of the waking-ego, or by the non suppressed associations reveal itself indirectly in the dream drama and narrative. The complexes are therefore considered to be the dream image makers.

The shadow.

The shadow has been referred to as an archetype and yet considered to be part of the personal unconscious and this ambiguity was seen to be the result of the shadow as the personification of the complexes collectively and therefore personal, but the universality of this personification indicating its archetypal status. Since the shadow is the personified coherence of the complexes, its input into the dream-ego experience represents the coalesced intent of the complexes and imparts (psychic) semantic structure to the otherwise chaotic multitude of images, notions and fantasies and hence produces the dream narrative; however obscure that narrative may be to the perplexed dream-ego or waking-ego.

The archetypes.

Previously it was seen that Jung stated that archetype intrusions into the dream drama produced ‘big dreams’ and that dream images of this nature were experienced as numinous, for example the Giant Radiolarian dream, (D4b). The images of these archetypal intrusions are often bizarre or imbued with a sense of profound significance. Because an archetype is considered to be an innate ‘pattern’ of behaviour, apprehension or experience, it may erupt into the dream-ego’s domain when the life situation triggers its appropriateness.
The foregoing major influences in dream formation set the context for the function and influence of the anima in the dream-ego’s domain. Jung, previously, describes the character of the anima as ‘complementary to the character of the persona’ but complexes also are described as being compensatory or complementary in their affect. Hall (1994) comments: “The dream is in a dialectical relationship with the ego and does not necessarily present a truer picture than the waking-ego does; rather, the dream presents a view in compensation to the view of the waking-ego” (p. 137). And further in the same article Hall adds: “Dreams may compensate in a mild fashion, which might be called complementation. If the conscious attitude is essentially correct and appropriate, the dream may even emphasize the conscious attitude” (p. 137).

If Hall’s comment regarding the ‘conscious attitude’ being ‘correct’, is taken at face value, then it would infer that there is a correct attitude which consciousness needs to adopt and that the unconscious knows this and is prompting the ego in correctness via a kind of tuition of the dream-ego. But if the unconscious is the final arbiter of correct behaviour then again it would appear that the ego is redundant. Hall (1991) explains: “The process of individuation involves cooperative interplay of the conscious and unconscious forms of the mind, with neither predominating to the detriment of the other” (p. 124). And in addition to a redundant ego, an unconscious left unmodulated by the ego would no doubt be a savage one. But Hall’s meaning regarding the unconscious/conscious relationship is conveyed clearly by his word ‘appropriate’ in the (1994) quote, which is presenting the necessity of the unconscious and the ego to be aligned in intent, to facilitate an effective life function by means of a kind of compromise based on the ego’s integration of the unconscious imperatives. And as Hall (1994) previously puts it ‘the dream is in a dialectical relationship with the ego’.

The unconscious inputs into this ‘dialectical relationship’ are:

- The complexes coalesced as the shadow; the case to review the rejected.
- Archetype manifestation; the case to align with the psyche’s imperatives.
- The Anima; the case to enhance the conscious/unconscious relationship.
This so-called dialectical relationship, is however, one of a rather peculiar hybrid nature, since one of the protagonists (the ego) does engage by a dialectic of logic and semantics, while the other (the unconscious inputs) engage by pre-language symbolism and the feelings underlying the psychic’s essential needs. Jung (1954/1968e) in a discussion of the manifestation of important ideas or views, comments: “Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not think, but only perceived” (para. 69).

The ego perceives symbolism from the unconscious as metaphor for some cryptic logic and struggles to interpret and translate it into its own logical language. The unconscious ‘perceives’ the ego’s logical approach to the image as the fragmentation of a living image into a thousand pixels, perhaps, (with some licence) watching incredulously as the ego tries to extract the logical code, which ‘must be hidden’ in the image. Like a vivisection, killing in an attempt to see how it works. When the conscious mind speaks in symbols it is being metaphorical and when the unconscious speaks in symbols it is being literal.

Jung (1923/1976b) comments on the anima: “As to its common human qualities, the character of the anima can be deduced from that of the persona” (para. 806). The anima as the personification of the relationship between the ego and the unconscious, is presented by Jung and others (see previous) as compensatory to the persona which is the personification of the relationship of the ego to the environment.

In summary of these compensations they can be put as: unconscious complexes, constellated as the shadow act in a compensatory manner to the conscious attitudes, constellated as the ego. And the inward looking attitudes constellated as the anima act in a compensatory manner to the outward looking attitudes constellated as the persona. These pairs of compensatory functions appear to form (perhaps in metaphor only) a reflection, like a mirror image between conscious and unconscious states. At the centre of these states lies the dream-ego as a kind of ‘focal point’ of the reflection, a half conscious, half unconscious nexus through which communication is possible. When the dream-ego is seen in this manner as a connection between unconscious and conscious experiential states then it presents the case for
communication between the pre-language mind and the new mind and by inference the old brain and new brain. The case for the dreaming state as a facilitator for intra-brain experiential communication supports a function for animal dreaming since any theory of the dreaming state must be consistent in the animal case.

The dream-ego may be seen as the ‘witness’ to the communication between the compensating aspects of the psyche, and in being witnessed these aspects are given feeling validity. Jung proposed that being consciously aware of the dream drama, presented the possibility of integrating a complex into consciousness, resulting in psychological growth by reclaiming rejected fragments of experience by their incorporation into a more flexible waking-ego. Integrating aspects of the shadow into consciousness is a difficult task but Jung (1954/1968e) indicates that integrating aspects of the anima into consciousness is far harder and he expresses it: “If the encounter with the shadow is the ‘apprentice-piece’ in the individual’s development, then that with the anima is the ‘master-piece’ ” (para. 61).

In D13 (The Unknown House with the Old Library), Jung’s dream-ego discovers an unknown wing of his own house commenting, (see D13 exposition): ‘The unknown wing of the house was a part of my personality’. The anima as the relationship of the ego to the unconscious is implicit in Jung’s experience and discovery of this unknown part of his personality. Though there is no personification of the anima in this unknown house, the discovery of ‘curious symbols’ and ‘the fascination exerted by them’ present an archetypal manifestation of an ‘introspective’ relationship, not of a waking-ego mediated introspection but of an unconsciously mediated introspection. The unconscious/conscious mediation is a role that Jung has assigned to the anima. The central part played by the strange symbols is for Jung an induction into a part of his own psyche which is unfamiliar yet a part of ‘his own house’.

The curious symbols which the ancient books contained were not understood by Jung’s dream-ego but only later did he recognize them as alchemical symbols. The impact on Jung was not an intellectual one but a feeling one, and this is characteristic of an archetype, where the image, not a discursive dialogue, is the persuasive content. The dream-ego experiences the impact of the discovery of the ancient library directly and the waking-ego inherits that in turn and is therefore influenced by the induction of
the dream-ego into a realm of the unconscious.

D8 (The Row of Living Dead) reveals another induction into the unconscious by the mediation of the anima and in this dream also, the anima is not personified. Jung (see D8 exposition) nurtured his fantasies as a method of communication with his unconscious. He commented that there was one fantasy which kept returning, ‘there was something dead present, but it was also still alive’. In the dream Jung’s dream-ego is walking past a long row of tombs and the dead are laid out on stone slabs and appear to be mummified. As Jung’s dream-ego inspects each of the dead they stir slightly and Jung comments ‘but that was only because I was looking at [them]’.

Jung in Jung and Jaffe (1962/1995) commenting on Freud’s view of the unconscious as containing vestiges of old experiences remarks: “But dreams like this, [D8] and my actual experiences of the unconscious, taught me that such contents are not dead, outmoded forms, but belong to our living being” (p. 197).

From his investigations of the unconscious, Jung indicated that older or more unconscious levels of the psyche play a part in relationship to the conscious ego. The anima facilitates that relationship and any focus by the ego on the unconscious contents heightens that relationship. The stirring of the dead in D8 indicates the stirring of the older, presumed dead aspects of the ancient psyche, back into a closer relationship with the waking-ego and this is initiated by the directed attention of the ego but mediated by the anima, as the usher of the light of consciousness into the darkness of the less differentiated unconscious regions. The dream itself promotes Jung’s directed attention by portraying the stirrings of the deeper regions of the psyche when the ego looks inward, mediated by the anima.
Dream-ego and Persona

In classical Greek theatre, protagonists often wore a mask, a persona, which matched their assumed role in order to facilitate their portrayal of the role. In analytical psychology the word *persona* is used to identify the outward looking face of the ego, the mask, the personality which others perceive of us on a superficial meeting and which we present to our social world for purposes of facilitating social interaction and to fulfil the expectations of a social role. Jung (1936/1980d) expresses it: “The persona is never the true character; it is a composite of the individual’s behaviour and of the role attributed to him by the public” (para. 1334). Jung’s description of the formation of the persona gives two aspects, that of the environment and that of the individual’s behaviour in response to the environment. The persona is therefore developed by the reflection of the social expectation in the individual ego, who contributes to the reflection by a unique personal input. Hall (1986) refers to the social context as: “… the outer world of collective [social] consciousness” (p. 147), and he places the persona at the boundary between that collective consciousness and the ego complex.

The ego was considered by Jung to be a complex of a particularly stable nature with a defining aspect of consciousness, whereas the unconscious complexes are not readily available to consciousness and are constellated as the shadow. Jung (1923/1976b) comments: “By ego I understand a complex of ideas which constitutes the centre of my field of consciousness and appears to possess a high degree of continuity and identity” (para. 706).

Following the description of the ego in the above manner, it remains to identify that realm of the ego which may be referred to as the persona. Since the persona is the public face of the individual, it constitutes the superficial encounter. The expression *personification* implies the appointment of a personal identity status, appropriately or carelessly applied, onto a concept, notion or organizational unit, as discussed earlier in this study, (see The Ontological Justification for Psychological Personifications). In the case of the persona as the outward face of the ego, it is the
origin of the expression; the primary personification.

The ego is that set of associations, ramifications, memories, concepts and attitudes which may be readily brought to consciousness and which form a functional complex at the interface of the psyche and the world. Some part of this complex constitutes the persona, a façade, which may be thought of as the default sub-complex of the ego, comprised of the favoured, habitual and entrenched psychological mannerisms of an individual. Whereas the ego functions at the interface of the psyche and the world, the persona functions at the interface of the ego and society. This default sub-ego is built from social interaction during the life of a person. In a discussion of the persona Young-Eisendrath (1997) states: “Jung’s persona, the defensive mask that presents oneself in a role or ‘social look,’ comes into being with identity formation in childhood” (p. 232).

Hall (1986) differentiates types of psychic structures, commenting: “I have introduced the term identity structures to refer to the ego and the shadow, and the term relational structures to refer to the persona and the anima/animus” (p. 36), and he describes the ‘relational structures’ as ‘bridges’ to the outer and inner world (p. 37).

Hall’s utilitarian use of the terms identity structures for the ego and shadow and relational structures for the persona and anima, put ‘structure’ as a name for an organizational unit, but all sub-units of the psyche would seem to be relational in their nature, including that of the ego to the ambient world and that of the shadow to its personal unconscious world. Each of these is a complex of associations and ramifications comprised of sub-complexes endowed with seminal intent, and therefore a personified nature for these two, the ego and shadow, would seem to be more of a consequence of their relational complexity rather than a psychic contrivance to produce an identity nature.

The relational nature of aspects of the psyche is seen in the case of the dream-ego where many phenomenological relationships converge (such as anima, shadow, dream-ego and manifest archetypes), and the subsequent experiential confrontation may promote resolution of conflict. Brooke (1991) appears to doubt this experiential confrontation as the sine qua non for relational compensation and in a discussion of Jung’s concept of the compensatory reaction of the unconscious to the ‘one-sidedness
of consciousness’ comments: “Typically, unconscious contents appear first in the form of projection or in dreams or fantasies but they are not yet integrated. Integration occurs largely as a function of symbolic activity itself, which works independently of the conscious reflections or insight of the ego” (p. 19).

However, the fact that so many dreams initiate conflict resolution by an intense feeling is indicative of the experiential imperative of the dreaming state, where else do feelings occur other than in awareness? The notion of an experiential imperative for dreams is supported by the lack of logical intellectualising in dreams. (though Brooke is certainly not inferring logical intellectualising and is explicitly referring to the ‘symbol’).

In a discussion of emotion and feelings Damasio (2000) comments: “Emotion was probably set in evolution before the dawn of consciousness and surfaces in each of us as a result of inducers we often do not recognize consciously; on the other hand, feelings perform their ultimate and long-lasting effects in the theater of the conscious mind” (p. 37).

Although the conscious apprehension of the dream drama appears necessary for the facilitation of experiential compensation, there is still the occurrence of the unremembered dream to raise questions. The experience of the feeling that an unremembered dream has occurred, is itself some evidence that an experiential impression has been made.

The overwhelming proportion of psychic processes are performed unconsciously since it is not necessary for them to be experienced and if they were, consciousness would be overburdened. If unconscious processes were all that were necessary to manipulate the conscious state ‘from below’ then there would be no need for the dream state as a semi conscious nexus, to exist.

Jung indicates a compensatory relationship between the persona and the anima. And in a discussion of the persona, Jung (1928/1966) observes:

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. (para. 309)
An individual may come to believe that he is his persona, through maintaining an overly rigid mask which becomes a subterfuge to hide his more realistic nature. Stevens (1995) makes a connection between the persona and the shadow and expresses it: “The hidden shadow qualities are commonly concealed behind the persona … . The more guilty or insecure we are about the shadow, the more prone we are to develop a persona whose *raison d’etre* is to disguise, to camouflage, and to deceive” (p. 213). Stevens continues on this persona and shadow connection and the influence of their interaction on dreams commenting: “Dreams express this dilemma in plots and images, providing the opportunity not only to integrate the shadow but also to develop a less defensive, more honest persona” (p. 213).

The compensatory nature of dreams is a response of the unconscious aspects of the psyche to the conscious ego’s attitude and behaviour and this compensation is a result of, and mediated by, the complexes as shadow, and the anima. The conscious ego may be thought of as comprised of a persona component which is to a large extent necessarily extraverted and a less extraverted component which may be thought of as the ego proper. In that case the compensatory action between the unconscious and conscious aspects of the psyche in the dreaming state becomes more complicated and difficult to understand. This more complicated situation raises questions about which aspect of consciousness is being compensated, the relatively extraverted persona or the ‘ego proper’?

Individuals form habits readily, from bodily posture to mannerisms to demeanour and attitudes and this capacity for habituation can be seen to serve the purpose of allowing some behaviours to become ‘automatic’ freeing the aware attention to deal with and focus on new experience. The persona serves this purpose by allowing a familiar response to social encounter but like any habit, it may become too dominant. Jung (1928/1966) discusses the need for an individual to have an identifiable role in society:

… the construction of an artificial personality becomes an unavoidable necessity. … What goes on behind the mask is then called ‘private life’. This painfully familiar division of consciousness into two figures, often
preposterously different, is an incisive psychological operation that is bound to have repercussions on the unconscious. (para. 305)

Though much of the discussion on the persona presents a negative aspect, it should be remembered that the persona is not a pathological state. The persona is a facilitator of social relationship and presents the possibility of common ground, though perhaps vague, between individuals in order to allow relational ‘dialogue’ to occur. As a social interaction progresses it would be expected that the individuals would mutually begin to reveal more of their wider ego nature, as their personas having served a purpose become more transparent. Jung (1928/1966) however, speaks of an identification with the persona: “The construction of a collectively suitable persona means a formidable concession to the external world, a genuine self sacrifice which drives the ego straight into identification with the persona” (para. 306).

An infatuation with the persona prevents any real meeting between people, and the persona becomes less of a facilitator and more of a mask to hide behind; the visitor is welcomed at the door but never enters the house. Jung (1928/1966) continues on the identification with the persona: “The ‘soullessness’ of such an attitude is, however, only apparent, for under no circumstances will the unconscious tolerate this shifting of the centre of gravity. When we examine such cases critically, we find that the excellence of the mask is compensated by the ‘private life’ going on behind it” (para. 306). The private life which Jung refers to is not the unconscious life but is the conscious, hidden life. This conscious hidden life is that part of the greater inclusive ego which complements the persona and which behaves counter to the more extraverted persona; this duo presenting a Janus faced nature for the greater ego. Appropriately this Janus faced nature, presides over the door, between the outer and inner worlds.

The counter reaction between the hidden private ego and the persona would appear to form a compensation of its own but the complementary conscious nature of both is more suggestive of a direct separation of a whole, based on entrenched habituation. The weak persona or the inflated persona each present an imbalance in the function of the greater ego. The compensatory action of the unconscious to the waking-ego can then be seen to be addressing this imbalance. Jung (1928/1966)
comments: “To the degree that the world invites the individual to identify with the mask, he is delivered over to influences from within” (para. 308), and Jung expresses the risks: “These identifications with a social role are a very fruitful source of neuroses” (para. 307).

Previously it was seen that Jung presented the anima as compensatory to the persona and it now becomes clearer that the dream mediated compensation of the anima is not necessarily counter to the persona specifically nor the more private introverted ego specifically but to the inappropriate nature of their alliance which governs overall behaviour and attitude, and consequently the experience or not, of authenticity. Young-Eisendrath (1997) comments: “The persona is originally adaptive, a function of imitating or enacting a way of being prior to understanding it. The persona only becomes pathological if it prevents the development of self-awareness, authenticity, and other capacities after early adulthood” (p. 232).

Jung has targeted the unrealistic and obsessive persona as a trigger for compensatory action. Compensation is ultimately aimed at movement towards a more authentic and honest psychological state, if not, then there is no need for compensation, since all must be well for the psyche.

If the anima produces a compensation to an imbalance in the proportioned private ego and extroverted persona, then it brings into question the function of the compensatory action of the personal complexes, and specifically what it is that these complexes compensate. Since the personal complexes are formed by the developing ego divesting itself of unwanted attitudes or notions on the basis of a disapproved feeling tone, then these complexes were at some time experienced by the ego, if only partially. The divestment of these fragments of experience represents a diminishment in the potential stature of the individual ego and by their miniscule allotment of intent, coalesce to form the shadow which provides the constellated action of the complexes in the dreaming state. This response to the ego is a compensatory initiative which acts towards the possibility of inclusion in the greater ego and has the potential to contribute to this wider consciousness however it is proportioned between the persona and the more private ego.

The differentiated compensations; that of the anima to address a poorly proportioned consciousness and that of the personal complexes to address the
diminished ego, brings into clearer perspective Jung’s (1954/1968e) previously quoted comment: “If the encounter with the shadow is the ‘apprentice-piece’ in the individual’s development, then that with the anima is the ‘master piece’” (para. 61). The implication here is that the modulation of the private ego/persona makeup is a more psychologically demanding task than the incremental increase in the greater ego’s domain by the integration of complexes.

The fact that the compensations are presented as drama, narrative and symbol to the dream-ego, implies a central and essential role for the dreaming state as the forum for experiential encounters. The conscious ego exists at the higher end in a hierarchy of functional ‘executive decision making’, even if only in a context of pragmatic expediency, and any modulation at that level can be expected to be necessarily endowed with some degree of consciousness since these modulations are, after all, potential changes to the conscious state. Lower levels of psychic function which by their very level don’t directly impinge on the conscious state, won’t need to be experienced, and are not.

Since there may be an imbalance between the more extroverted persona and the more private ego and since the ‘greater ego’ is in tension with the shadow (as the constellated personal complexes) then there is the interaction between the persona and the shadow to consider. Whereas Jung has indicated the anima as the compensating function to the persona, (Jung. 1923/1976b, para. 804), the shadow, if largely unintegrated will promote the growth of an overbearing persona since there is more to hide and the mask must be more inscrutable. Hall (1986) observes: “The anxiety of letting down the persona shield is directly linked to a fear that the shadow may be seen and the person rejected” (p. 21).

The persona, which is necessary to facilitate social fluency, may be too dominant over the private ego, and may become increasingly more dishonest, serving the main purpose of deceit. The private ego by capitulation to the persona loses the imperative to deal with the shadow since the persona hides the shadow from exposure and so the private ego also becomes dishonest since it is deprived of the growth offered by a more integrated shadow. Jung (1928/1966) explains:

To the degree that the world invites the individual to identify with the
mask, he is delivered over to influences from within. … An opposite forces it way up from inside; it is exactly as though the unconscious suppressed the ego with the very same power which drew the ego into the persona. The absence of resistance outwardly against the lure of the persona means a similar weakness inwardly against the influence of the unconscious. (para. 308)

In D10 (The Killing of Siegfried), the hero Siegfried was killed by Jung’s dream-ego and a ‘brown-skinned man, a savage’ (see D10 exposition). This brown skinned man was seen to be Jung’s personified shadow (see previous ‘Dream-ego and Shadow’ section), and the hero Siegfried was considered by Jung in Jung and Jaffe (1962/1995) to be his own intention to impose his will and that: “… the attitude embodied by Siegfried, the hero, no longer suited me. Therefore it had to be killed” (p. 205). Jung’s intention to impose his will, personified as the glorious hero, is the dream’s presentation of his own persona but in keeping with the capacity for condensation in dreams, the hero Siegfried also represents other significant aspects of Jung’s life at that time.

Jung in Jung and Jaffe (1962/1995) makes a connection with Germany (the dream occurred in nineteen thirteen) and explains: “‘that is the problem that is being played out in the world.’ Siegfried, I thought, represents what the Germans want to achieve, heroically to impose their will, have their own way” (p. 205).

Also in the same year, Jung broke his alliance with Freud who was then the current ‘hero’ in psychiatry/psychology, and the similarity in the names Siegfried and Sigmund seem to reinforce an allusion to the hero of the dream as the dominant Freud who will be brought down. Jung, was at the time gaining in world recognition and was considered to be the ‘heir’ to Freud’s pre-eminence; the ‘father and the son’ of psychiatry and early in the dream narrative, the scene is set with ‘it was before dawn’ that is, just before the rising of the sun (son), the ascending hero.

The dream is about the dreamer, and these various facets of the dream narrative all portray the situation in Jung’s psyche and all relate to the same motif, the explicitly overbearing persona. The shadow is represented in the dream by the brown-skinned savage, the man who is complicit in the killing of Seigfried. The persona is
represented by the hero Seigfried who dies, and Jung’s dream-ego watches the drama, understands the narrative and is also complicit in the killing. The dream-ego does not, however, apprehend the psychological significance of the drama but is aware of the actions of others and of his own actions and he also experiences the feelings of the narrative.

Jung in Jung and Jaffe (1962/1995) comments on his feelings within the dream: “After the deed I felt an overpowering compassion, as though I myself had been shot: a sign of my secret identity with Siegfried, as well as of the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes” (p. 205). The realization of the psychological significance of the dream only occurs to Jung’s waking-ego in thoughtful retrospect and while still imbued with the feelings of the experiential encounters of the dream.

As considered previously, when the ego surrenders part of its domain to the persona, the subsequent growth in the dominance of the persona is able to hide the shadow more completely by a more inscrutable mask which confines the shadow less appropriately but more effectively. The resurgence of the shadow, which would occur when the persona is weakened by its examination and reconsideration during the individuating process, would appear to be a shadow capable of killing Siegfried, the heroic persona.

Jung, however, places the anima in compensation to the persona (Jung, 1928/1966. Para. 309.), but no personification of the anima is evident in the dream. The drama of the dream is, however, a compensation to the overbearing persona and the overall choreography oversees the ‘bringing down’ of the persona by providing the dramatic scenario and therefore the opportunity for the shadow and the dream-ego to act and this situation is clearly relational.

The dream-ego who is complicit in the killing of the hero is the ‘introverted’ ego who is still capable of seeing himself as separate from the persona despite the persuasive charm of the glorious extroverted hero, but who, never the less, feels compassion after the deed, ‘as though I myself had been shot’, since the private ego and the persona have shared the same freedom and burden of consciousness.
Dream-ego and Waking-ego

The expression ‘waking-ego’ is normally used to distinguish the ego from the dream-ego, and is used in the context of the relation of the dream-ego to consciousness. The terms consciousness and ego are often used as interchangeable expressions to mean the normally experienced wakefulness. Jung (1920/1969d) has described the ego as: “… a psychic complex of a particularly solid kind” (para. 580). However, it would be a misapplication of Jung’s description to consider the ego as just another complex among many. The ego is the central conscious complex to which the other complexes relate. Since the ego is capable of change in the short term (moods) and in the long term (growth and/or just the general impact of experience) it is not possible to characterize the ego in a definitive manner. Jung (1926/1969b) expresses it: “I do not speak simply of the ego, but of an ego-complex, on the proven assumption that the ego, having a fluctuating composition, is changeable and therefore cannot be simple the ego” (para. 611).

Jung offers many descriptions of the ego and consciousness in an attempt to, if not define, at least provide some characterization of the ego and its essential context of consciousness. Jung (1926/1969b) appropriately states the difficulty of these attempts: “The nature of consciousness is a riddle whose solution I do not know” (para. 610). Though it appears, at least to the intuition, that the ego and consciousness are not identical, it remains seemingly impossible to describe each without the context of the other. Jung (1926/1969b) in a discussion of consciousness as a powerful cohesive force, comments:

Consciousness therefore seems to be the necessary precondition for the ego. Yet without the ego, consciousness is unthinkable. This apparent contradiction may perhaps be resolved by regarding the ego, too, as a reflection not of one but of very many processes and their interplay - in fact, of all those processes and contents that make up ego-consciousness. (para. 611)
Hall (1982) in a discussion and description of the waking-ego emphasizes the term ‘centre of subjectivity’ and comments: “Waking-ego is the sense of ‘I’ inherent in any waking experience. The ego as the centre of consciousness is experienced primarily as a centre of subjectivity” (p. 242). And he describes the dream-ego as: “… a centre of subjectivity within the dream” (p. 242). The capacity most associated with the ego (waking-ego) is the ability to ‘know’ the world but the generally assumed crucial separation of the ego from animal ‘knowing’ is the ability of the ego to know that it knows. It would appear that animals (at least mammals) know their world with such familiarity and intimacy that they are more than automata and they display behaviour which would suggest that they are aware, at some level, of their environment. In a discussion of the relationship of attention and consciousness, Damasio (2000) explains: “Attention only betrays the presence of normal consciousness when it can be sustained over a substantial period of time relative to the objects that are necessary for appropriate behaviour” (p. 91). In the social context it is normal to assign responsibility for actions to those possessing volition, that is, the power of willed choice. From the human perspective the lack of possession of such a capacity excludes animals from the responsibility for their actions.

A full discussion of consciousness and subjectivity lies outside the scope of this study. But the terms normally used to describe those state are useful, not with the intention to define, but since the discussion informs the examination of the dream-ego, which in turn informs the discussion of the notions of consciousness and subjectivity.

Some crucial features that the waking-ego possesses are: consciousness, subjectivity, attention, volition, rationality and a host of secondary but highly significant features such as a capacity to feel love and compassion. In a discussion of consciousness and unconsciousness Jung (1951/1978) comments: “It [the ego] forms, as it were, the centre of the field of consciousness; … the ego is the subject of all personal acts of consciousness. … for no content can be conscious unless it is presented to a subject” (para. 1).

On inspection based on the review of dreams in general and on the dreams reviewed in this study in particular, the dream-ego can be seen to possess some of the characteristics of the waking-ego, such as:
• A centre of subjectivity.
• Awareness of its dream surroundings and the experience of a kind of weak consciousness.
• Attention to the dream drama.

However, any assignment of volition and rationality for the dream-ego would appear to be unjustified. Whereas some actions of the dream-ego are a response to a dream situation, it is unclear whether the response is an act of some volition or of reflex. It is fruitful to also consider the animal case in any discussion of consciousness and subjectivity. Jung’s (1951/1978) previous statement that, ‘no content can be conscious unless it is presented to a subject’ may present incongruence in the animal case. If mammals are aware of their environment in a holistic experience then it may constitute some experience of consciousness without subjectivity but if subjectivity is assumed for mammals then that conjecture is far more contentious and difficult to examine. It is probably prudent to assume that consciousness and subjectivity are not an ‘all or nothing’ phenomenon.

Hall applies Polanyi’s (1958) concept of ‘tacit’ and ‘focal’ knowing to the waking-ego and the dream-ego, applying the notion that knowing has a from to, structure, relying on an assumed or tacit content in order to subsequently know focally something else. Hall (1982) expresses it:

… the waking ‘I’ is tacitly identified with the body, relying upon the body for orientation and perception. In a more psychological sense, the ‘I’ of the waking-ego also relies upon an ego-image that involves characteristic patterns of relating to objects that are the substrate of usual forms of response and feeling (p. 242).

The waking-ego obtains its knowledge by use of its senses ‘relying upon the body’ but also by a discriminating rationality which has access to memories of previous perceptions and knowledge, and by previously acquired examination protocols. Hence, from the primary tacit cognitive-self base of the waking-ego to the new
secondary focal knowledge of the environment.

In contrast to this waking-ego knowledge-acquiring protagonist, is the dream-ego protagonist who is deprived of both sensory input and the lucidity of the waking-ego. With no ambient sensory input the dream-ego has only experiential memory, albeit re-constellated, or manifestations of the collective unconscious to confront it. Consequently, from the total experience available, only that which has the strongest intent will be apprehended, giving rise to the dream drama. The dream-ego, as the attenuated waking-ego has a weaker ‘ego-image’ than Hall’s previously described ‘I of the waking-ego’ and consequently a weaker tacit knowledge foundation from which to acquire further focal knowledge. This weaker ego-image of the dream-ego, with its weaker ‘characteristic patterns of relating to objects’, limit’s the ability of the dream-ego to initiate the acquirement of (focal) knowledge from old experience manifest in the dream, and therefore the dream-ego’s initiative is subjugated to the collective intent of the complexes constellated as the shadow, which itself performs a function in a hierarchy of organizational intent.

It appears that the dream-ego with its weakened ego-image as its tacit base, has lost the rationality and volition aspects of the waking-ego but retains the other aspects; centre of subjectivity, awareness of surroundings and capacity for attention. Generally the sleeping state is described as unconscious but the existence of the dream-ego confounds the term ‘unconscious’. The comparison of the waking-ego and the dream-ego is pertinent to the discussion of the ego and consciousness.

The presence of a centre of subjectivity for the dream-ego, but a loss of rationality and volition suggests a retention of consciousness with a diminishment of ego. This view presents the possibility of the separation of ego and consciousness in contrast to Jung’s previous statement ‘without the ego consciousness is unthinkable’ (1926/1969b, para. 611) and is a situation in which consciousness is the sine qua non for the ego but perhaps consciousness, in some form, does not need an ego. Samuels (1994), condensing Jung’s various descriptions of the ego, comment’s: “In the main, Jung stresses the ego as an entity at the centre of consciousness. This entity is responsible for identity and personal continuity in time and space; hence memory is a prime ego function” (p. 56). In the case of the dream-ego the ‘identity and personal continuity’ though attenuated, is responsible for justifying the waking-ego’s claim; ‘I
had a dream’.

The dream-ego with its very definite subjectivity has lost the two most waking-ego associated features, volition and rationality. If a form of consciousness can exist without an ego, and the fact of the dream-ego illustrates at least significant subjectivity with weak ego, then it indicates that volition and rationality are ego capacities while subjectivity, awareness of surroundings, and attention are features of consciousness.

The notion of a mammal having volition and rationality, (and by implication an ego) would be outrageous to the vast majority of people, but for a mammal to have awareness of its surroundings, capacity for attention, and more contentiously some degree of subjectivity, is perhaps not absurd, especially for predators which appear to demonstrate acute awareness of surroundings and the capacity for attention.

Studies of animals indicate the occurrence of REM sleep. Christos (2003) comments: “Since almost all mammals have REM sleep, it appears that we have evolved with this phase of sleep for some very good reason, possibly connected with survival, …” (p. 110). The proof of REM sleep for mammals is also complemented by proof of dreaming during the REM stage. Christos (2003) continues:

It is thought that animals dream during periods of REM sleep … In one particular experiment, the part of a cat’s brain in the pons/medulla region of the brain stem, which normally deactivates dream actions during REM sleep, was bilaterally destructed … The cat appeared to be acting out its dreams while in REM sleep…. . (p. 110)

If mammals dream during REM sleep then the comparison between human dream-ego/waking-ego relationship and mammal dream state/waking state relationship can be considered. In the human case the strongest ego features, volition and rationality, are greatly attenuated in dream sleep but the nature of what is attenuated in the dream state of mammals is certainly not clear since there is no justification to assign to them volition and rationality, but the observation of mammals responding to their dream environment suggests awareness of the dream surroundings.

Jung speaks of the exclusivity of consciousness which by its nature must be
separated from the unconscious and this fact is demonstrated each night as the waking-ego dissolves into the state of unconsciousness and then manifests periodically in the attenuated form as the dream-ego during REM sleep. In a discussion of the exclusion of the unconscious from consciousness\(^\text{14}\) and the difference between knowing about a psychic feature and bringing that feature into consciousness, Jung (1939/1968g) refers to the case of the attainments of yoga practitioners:

… the past masters in the art of self control, the yogis, attain perfection in \textit{samadhi}, a state of ecstasy, which so far as we know is equivalent to a state of unconsciousness. It makes no difference whether they call our unconscious a ‘universal consciousness’; the fact remains that in their case the unconscious has swallowed up ego-consciousness. (para. 520)

Jung often speaks of the risk of the disaster of the unconscious engulfing the ego and makes it clear that the aim of individuation is for ego-consciousness to integrate the unconscious, that is, some aspects of the unconscious. The distinction between the ego absorbing the unconscious and the unconscious absorbing the ego, raises pertinent aspects.

If the unconscious absorbs the ego then it appears as if the unconscious becomes the fundamental conscious state of the alliance of the two states and the whole discussion of consciousness and unconsciousness seems to collapse for lack of adequate insights and descriptive terms about those states. Certainly the \textit{exclusiveness} of consciousness appears to be a crucial term in any inspection of the paradox. Jung (1939/1968g) continues his discussion of the yogis: ‘They [the yogis] do not realize that a ‘universal consciousness’ is a contradiction in terms, since exclusion, selection, and discrimination are the root and essence of everything that lays claim to the name ‘consciousness’. ‘Universal consciousness’ is logically identical with unconsciousness” (para. 520). Despite his critical assessment of the attainment of yogis, Jung does acknowledge that they can achieve ‘a remarkable extension of

\(^{14}\) The sense of the term ‘unconscious’ is a statement about aspects of the psyche which are not in awareness. If they are in awareness then clearly they are not unconscious.
The dream-ego as a centre of subjectivity with an attenuated form of ego compared with the waking-ego, is an indicator of the existence of variations in intensity of ego and needs to be considered in the discussion of the conscious/unconscious dilemma.

A crucial consideration in the relationship between the waking-ego and the unconscious is the routine of the disappearance of the waking-ego which is subsumed by the unconscious as a daily fact. The existence of the dream-ego does, to some extent, refute the annihilation of the ego but only during the dreaming periods, otherwise it would appear that the ego ceases to exist and is only restored by the ‘reactivation’ of the habituated and refractory aspects of its existence, retained by the greater, out of awareness unconscious, and underwritten by the brain’s neural colossus.

This periodic conscious/unconscious existence is also significant in the context of Jung’s notion of the resolution of opposites in his _mysterium coniunctionis_ in which the maintenance of a state of opposition of imperatives finds its resolution at a higher level of awareness, rather than a final one sided dominance. Jung (1954/1968d) makes a significant comment: “Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end. Consciousness can only exist through continual recognition of the unconscious, just as everything that lives must pass through many deaths” (para. 178).

The daily resurrection of the waking-ego at the end of sleep places the unconscious as the prime custodian of the ephemeral and periodic waking-ego. The notion of the waking-ego being sequestered on a regular basis by the unconscious until it is needed each morning, is the common experience and presents the case for an unconscious having this vital function. Though the concept of a temporarily archived ego is humbling, and perhaps uncomfortable, there is compensation and comfort to this ‘affront’ in the fact that it is nevertheless always restored.

Referring to sleep and the dream-ego Jung (1920/1969d) comments: “In most dreams, for instance, there is still some consciousness of the ego, although it is a very limited and curiously distorted ego known as the dream-ego. It is a mere fragment or shadow of the waking-ego” (para. 580). The dream-ego retains a centre of awareness,
attention and a sense of subjectivity and therefore it can apprehend the manifestation of the constellated complexes in the dream drama, but since it lacks volition and rationality it is incapable of censoring the dream’s manifestations and is subject to them. The dream-ego’s tolerance for bizarre images and situations is indicative of its miniscule rationality.

Though the dream-ego may respond to dream situations, it does so in an incident by incident manner in which it cannot take control of the ongoing drama and is beholden to the dream maker by an inability to assert authority, an authority which would need the volition it lacks.

In D3 (The House of the Ancient Psyche) the dream-ego descends stairs, goes from one room to another and opens doors (see D3 exposition), but the dream-ego’s actions appear to be based on an inner narrative or ‘stream of consciousness’ about what is happening and the centre of subjectivity is that of a spectator rather than an initiator.

The normal waking-ego, possessing rationality and volition would be incapable of experiencing the dream drama without either distress due to images which violate its rationality or by the imposition of its own volition, and in addition to that it would censor the drama at its inception due to entrenched suppression of the complexes. If the waking-ego is to be presented with material which offers the possibility of change to the attitudinal status quo then the dream-ego is central to that process. It is the dream-ego’s attenuated ego-nature but it’s retention of a conscious nature of subjectivity, awareness and attention, which enables it to experience directly, situations which the waking-ego can’t experience directly. It is in retrospect that the waking-ego can share the dream drama from the perspective and safety of a vicarious experience yet still claim the subjectivity of the dream as its own.

The dream-ego/waking-ego discussion so far, and the congruence or not, of the ego with consciousness can be summarised:

- The dream-ego shares continuity with the waking-ego and presents an I, though attenuated, which knows what the waking-ego knows. For example in D3 (The House of the Ancient Psyche) Jung’s dream-ego finds chips of brick in mortar and immediately knows that it dates from Roman times (see D3 exposition). The
knowledge of the Roman mortar is waking-ego knowledge and indicates shared
memory. Shared memory is a necessity for the continuity of the dream-ego with
the waking-ego.

- The dream-ego is aware of its dream environment and has a sense of
  subjectivity and has a capacity for attention but it lacks definite volition and
  rationality. The lack of volition prevents it from asserting itself over the dream
  drama or narrative. The dream-ego’s lack of rationality exposes it to images and
  situations which may be bizarre from the perspective of the waking-ego.

- A lack of rationality and volition for the dream-ego does not result in an
  unaware state nor does it exclude a sense of subjectivity and attention.

- The dream-ego experience indicates a state, which, although it includes
  awareness and subjectivity, has a weak sense of self, in contrast to the strong
  sense of self which is normally associated with the experience of the waking-ego
  and this is indicative of an attenuated ego with a retention of subjectivity
  suggesting some degree of consciousness.

- The waking-ego is submerged each night into the unconscious which then
  ‘remembers’ it and in dreaming sleep partially restores it as the dream-ego but in
  non-dreaming sleep the unconscious only retains the ‘memory’ of it for later
  retrieval. The partially restored ego as the dream-ego has lost its strong ego nature
  but remains subjective and this shedding of the ego core has a kind of deciduous,
  circadian imperative to it.

- In Hall’s previous discussion of the tacit function of the waking-ego’s
  acquisition of focal knowledge, it was seen that the dream-ego, lacking a strong
  ego image has a reduced functional tacit base and consequently a reduced capacity
  for the acquisition of new knowledge which is central to the waking-ego’s
  rationality and this observation supports the notion of the separation of ego and
  consciousness, perhaps partially. Hall (see previously), uses the expression ‘the
  waking-ego relies upon an ego-image’ and presents this ego image as the tacit
  base for the waking-ego’s acquisition of new (focal) knowledge. The weak ego-
  image of the dream-ego and the consequent loss of tacit resource compared with
  the waking-ego suggests that it is not consciousness per se which is the source of
  human rationality but the powerful sense of ego-image, which is aware that it is
aware and which focuses consciousness to its finest acuity.

- The fact that mammals have REM sleep and that the indications are that dreaming occurs during that phase (see Christos, 2003, p. 110) and the general observation of their behaviour, suggests awareness of surroundings, attention and memory, at least of the environment. The leap from those observations to a declaration of some, perhaps vague, consciousness for mammals would be difficult to defend due to the intrinsically private nature of experience but the notion of a mammal having a dreaming state presents a base from which to ask questions about its waking state, which supposedly loses something in the transition to the dream state.

In D4a (The Burial Mound), Jung’s dream-ego discovers a burial mound and begins to dig (see D4a exposition) and uncovers ‘some bones of prehistoric animals’ which interest him ‘enormously’. This find evokes in him a strong desire to know nature. There is no report of new knowledge gained by Jung’s dream-ego but rather a feeling of discovery. The loss of the strong waking-ego features of volition and rationality for the dream-ego and the consequent weak cognitive tacit base, expose the yet-subjective dream-ego directly to the discovery experience, without any experiential blurring by rational assessment or decision making.

Though the waking-ego may rationally assess the experience in retrospect, the impact transferred from the dream-ego to the waking-ego, is an intense feeling and Wilkinson (2006) describes this: “… the dreaming mind-brain uses vivid visual imagery to process emotional states of mind, that are implicit and not yet available to consciousness, which seek to emerge through the vehicle of the dream into consciousness where they may be thought about” (p. 44).

The periodic annihilation of the phenomenological ego each night in dreamless sleep has been referred to, and the dream-ego of the dreaming state was described as the partially restored ego deprived of rationality and volition. Since the ego (waking-ego) must be restored each day in order to deal with the demands of the life environment, the notion of the waking-ego’s retrieval fidelity is crucial. In the sequestered state of dreamless sleep the ego is retained by the neural ramifications that as a whole constitute the waking-ego’s existence. Since the neural colossus of
established psychic associations and affiliations of notions, attitudes, relationships and memories which secures the waking-ego’s resurrection each day, may atrophy during dreamless sleep, the restored waking-ego may mismatch its environmental demands and compromise survival and social fluency.

This consideration may be seen to also apply to the animals (mammals) since they also need to return to a wakeful state which retains its congruence with the environmental context. If the returning wakefulness has a behavioural mismatch with the environment then the survival of that individual is compromised.

During human sleep any atrophy of the neural ego could be catastrophic in the waking-ego consequences. Neural atrophy is known to occur with disuse of neural pathways and this is considered to be due to synaptic function attenuation (see Christos, 2003, pp. 68-70). From the evolutionary perspective this risk of neural ego atrophy may be offset by the periodic stimulation of the vast neural networks which underwrite the phenomenological waking-ego, and the dream-ego of dreaming sleep may be seen to be the consequence of this stimulation and hence the partially conscious waking-ego. Christos (2003) discussing a theory of the function of REM sleep as serving the purpose of memory consolidation, comments: “These theories posit that the brain strengthens its hold on recently acquired information or skills during REM sleep” (p. 120). The retrieval fidelity notion sits comfortably with this function suggested by Christos, but in this case, the memory consolidation is seen to be that of the ego itself.

Once evolutionary processes have established the dreaming state as a permanent periodic function, its further evolution may proceed to perform other more subtle psychic functions as described in the following discussion. The notion of the preservation of retrieval fidelity of the ego by the periodic ‘rehearsal’ of the neural ego, places an ancient and arguably viable origin for the dreaming state in mammals. The dream-ego may be seen as the partially restored waking-ego (the rehearsal of the waking-ego), but lacking the capacities of rationality and volition.

If there were perfect retrieval fidelity of the ego then the manifest ego (waking-ego) would have an inflexible nature and this would compromise the ability to change in order to preserve congruence with a changing environment, especially the social one. The partially restored ego (the dream-ego) may be seen to present an
opportunity for changes to occur before the waking-ego is restored to its almost
untouchable status as the contextual pilot of the psyche. This opportunity is based on
a dream-ego deprived of rationality and volition and therefore subject to the feelings
and emotions of the dream drama; feelings and emotions which are the intrinsic
‘language’ of the psyche. The concepts and situations of the dream narrative which
are experienced by the dream-ego are not experienced from the perspective of a self
assertive and rational waking-ego but by the vulnerable dream-ego which is therefore
exposed to the notions, attitudes and yearnings contained by material quarantined by a
more proscribing waking-ego.
Dream-ego and Individuation

The individuation process as described by Jung can be seen as the central application of his psychology. His clinical work at the Burgholzli psychiatric hospital in Zurich involved psychotic patients and in his own private clinical practice he worked with borderline psychotic, and neurotic patients. It was from this clinical background that his theoretical work developed, based on his experience. His method resulted in a process of treatment for neurotic patients and for support of patients undergoing life crises. Jung claimed that his later studies revealed that alchemical writings contained, in symbolic form, the precedent for a process of individual psychological development. Jung in Jung and Jaffe (1962/1995) describes it:

Only after I had familiarised myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious. … Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. (p. 235)

The clinical therapeutic aspect of individuation involves an analytical process which is described by Stein (1994): “Jungian analysis takes place within a dialectical relationship between two persons, analyst and analysand” (p. 29). In keeping with Jung’s previous description of the ‘psyche being transformed by the relationship of the ego to the unconscious’ Stein continues: “… and has for its goal the analysand’s coming to terms with the unconscious” (p. 29).

Due to Jung’s exposition of the connection between the individuation process and the alchemical writings, individuation is sometimes viewed as an esoteric endeavour and Storr (1973) makes the point: “it [individuation] is an esoteric process which engages only the few” (p. 76). But Jung’s psychology, especially the notion of individuation, is far from being aimed at a select few of ‘engaged’ followers nor is it
intentionally arcane, since his proposed psychological processes grew from his experience in clinical practice. The fact that Jung’s theories are a consequence of his clinical work, grounds his psychology in his observations of psychic processes, and ironically, despite his alchemical writings, provides a substrate of pragmatism which supports his repeated claim for the empirical and scientific nature of his work. Jung (1928/1966) in a discussion of the persona in the context of individuation, comments in a manner which demonstrates his pragmatic observations of intra-psychic relationships: “The ’strong man’ will perhaps concede that in private life he is singularly undisciplined, but that, he says, is just his ’weakness’ ” (para. 310). Observations such as this particular one, present an analytic method which is wholly conscious on the part of the analysand and in this case requires more of a determined behavioural adjustment by the analysand rather than a profound encounter with a representational symbol from the collective unconscious.

Jung’s early writing, for example the word association experimental work, was immediately acclaimed and his theory of complexes which grew from that work also achieved broad recognition, but his writing on alchemy alienated many professional readers. Whereas the early work was based on clearly demonstrated trials and the specialist reader could follow the inductive process to the conclusions, the lack of acceptance and hesitation by professionals over the later work on the alchemical connection was due to the apparent lack of any inductive clarity.

Jung’s early work, however, was behaviour based, such as the word association trials, and that work was of an intrinsically different nature to the studies which came later when he formalized his interest and background studies on mythology and symbols. The shift in his study emphasis was indicated in the 1911 publication of “Transformations and Symbols of the Libido”. Jung in Jung and Jaffe (1962/1995) speaks of knowing that the central concepts of that publication would be controversial and would be rejected by Freud, and explains: “When I was working on my book about the libido … I knew in advance that its publication would cost me my friendship with Freud (p. 191).

15 The English Translation was published in 1916 as ‘Psychology of the Unconscious’ and is currently the content of supplementary volume B to the collected works. Jung’s extensively revised version in 1952 is the content of volume five of the collected works; ‘Symbols of Transformation’.
Although in his later work Freud extended his use of the word ‘libido’, originally he used it in its exclusively sexual sense in keeping with the central role that he allocated to sexual maladjustment in his therapeutic method, and it was Jung who extended ‘libido’ to a more general quality; equally pervasive, insistent and of a collectively imperative nature as the sexual one. Jung (1952/1967) describes it:

…to speak of libido as the urge to propagation is to remain within the confines of a view which distinguishes libido from hunger in the same way that the instinct for the preservation of the species is distinguished from the instinct for self-preservation. In nature, of course, this artificial distinction does not exist. There we see only a continuous life-urge. (para. 195)

Certainly it could be claimed that psychoanalysis and analytical psychology are aligned in their therapeutic aim of promoting harmony between the libido and the ego. Although many differences in the two methods could be catalogued, a crucial point of departure of these two may be stated as the difference in defining the libido, and Jung (1952/1967) continues: “… we are compelled to regard every striving and every desire, including hunger and instinct however understood, as equally a phenomenon of energy. …This view leads to a conception of libido which expands into a conception of intentionality in general” (para. 196-197).

In analytical therapeutic work, bringing suppressed experience or attitude into consciousness may assist the analysand to gain a greater self insight which may be supportive in time of crisis or in the long term may open the way to a more self expressive life. Although this ongoing process may be pursued without pre-occupation with any alchemical symbolism, the production of symbols is intrinsic to the nature of the psyche.

Whereas Jung describes the libido as ‘intentionality in general’ he also describes ‘every striving and every desire’ as ‘a phenomenon of energy’ and these descriptions appear to equate ‘intentionality’ with psychic ‘energy’. The production of the symbol by the collective unconscious performs a function which Jung (1948/1969e) presents as: “The psychological mechanism that transforms energy is the symbol” (para. 88).
Since the unconscious aspect of the psyche is ancient and predates human acquisition of syntactic language, the expressions of the unconscious are by image and symbol but this may include ‘words’ as vehicles of symbolic intent though without the conscious mind’s syntax. There is no realistic expectation that the psyche will express itself in a linear sequential manner and the occurrence of dream condensation is one indication of this fact. The image of Siegfried in D10 (The Killing of Siegfried), which was discussed in the ‘Dream-ego and Persona’ chapter, illustrates the parallel presentation of concepts. In that dream, the hero Siegfried is seen to represent Jung’s persona, but also represents the rise of a ‘heroic’ Germany, and in addition, the same dream image represents Freud’s dominant leadership. The dream unerringly finds, by shared association, the narrative image which contains them all and presents these ideas by means of a story of the hero who must fall. The narrative commonality of them all is the hero Siegfried but the psychological commonality is their significance to Jung and so places them all in the context of Jung’s own psychic situation in nineteen thirteen.

Stein’s (1994) previous quote describes analysis as ‘coming to terms with the unconscious’ for the reasons that Jung (1951/1978) explains:

It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. (para. 40)

Jung’s ongoing and continuous self analysis included his willingness to be open to expressions from his unconscious and this included his dreams as a major part of that psychological work. Jung indicated a ‘self-regulating’ psyche as a process similar to that of the self regulating physiology, and Hall (1991) remarks: “The compensatory nature of dreams is part of the self-regulation of the psyche” (p. 126). By continually being attentive to dreams, the compensating nature of the dream drama, which engages the dream-ego, is presented to the waking-ego in a clearer manner. Jung (1948/1969a) expresses psychic self regulation:
As a rule, the unconscious content contrasts strikingly with the conscious material … The more one-sided his conscious attitude is, and the further it deviates from the optimum, the greater becomes the possibility that vivid dreams with a strongly contrasting but purposive content will appear as an expression of the self-regulation of the psyche. (para. 488)

The function of the self-regulating psyche brings images and narrative from the unconscious to the dream experience which the waking-ego shares, by subsequent introspection, with the dream-ego. Compensating dreams will occur whether there is a declared intention of analysis or not but the intention of individuation is to enhance the self-regulating process by being attentive and open to expressions from the unconscious. The subsequent introspection of the dream content by the waking-ego does not necessarily imply an intellectual understanding of the dream since it may be a feeling conveyed by the dream, which has the significant compensating impact on the waking-ego.

Jung (1923/1976b) describes individuation: “In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology” (para. 757). Jung is not advocating individuation as some high level of psychological attainment which may be coveted by a person aspiring to reach some end point of personal development, and he continues: “Individuation, therefore, is a process of differentiation having for its goal the development of the individual personality (para. 757). Jung uses ‘process’ as an essential description of individuation as opposed to any particular point of achievement. Hall (1991), discussing individuation and the ‘production of individuality’ comments: “It is what is unique in the person … It makes possible differentiation from the merely collective view of man. It is a developmental tendency towards the unique” (p. 148).

In a discussion of the use of dreams in individuation, Marie von Franz (1990) expresses it:

Thus our dream life creates a meandering pattern in which individual strands
or tendencies become visible, then vanish, then return again. If one watches this meandering design over a long period of time, one can observe a sort of hidden regulating or directing tendency at work, creating a slow, imperceptible process of psychic growth - the process of individuation. (p. 161)

The ‘process’ described in the above is suggesting a process of the gradual realization of one’s innate nature; a revelation by the uncovering of what one is, rather than the acquisition of something foreign which was never part of the person; Marie von Franz continues: “Gradually a wider and more mature personality emerges, and by degrees becomes effective and even becomes visible to others … we assume that such a process of growth and maturation is possible with every individual” (p. 161).

The question of why an individual’s innate nature isn’t spontaneously manifest, and needs to be teased out in this manner, returns the discussion to the existence of the feeling toned complexes in the personal unconscious and also to Jung’s proposed archetypes of the collective unconscious. In previous chapters in this study, complexes were discussed and it was seen that the suppression of attitudes and experiences deemed by the ego to be unacceptable on a feeling tone basis, produced the content of the personal unconscious and left the ego inhibited to a greater or lesser extent, blocking the full expression of the personality.

The applicability of the individuation process is given limitations by Storr (1973) who comments: “The first thing to realize about individuation is that it is essentially a process which takes place in the second half of life” (p. 76). Jung (1929/1967)\(^{16}\) in a discussion of the problems of the development of a one sided personality and the need for unity of the personality by a conscious/unconscious balance, comments in the context of eastern psychological methods and his own parallel methods:

Nothing would be more wrong than to open this way to neurotics who are ill on account of an excessive predominance of the unconscious. For the same reason, this way of development has scarcely any meaning before the middle

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\(^{16}\) In the commentary on ‘The Secret of the Golden Flower’.
of life … and if entered upon too soon can be decidedly injurious. (para. 16)

Continuing his discussion of his method of individuation Jung (1929/1967) speaks of the possibility of ‘outgrowing’ a seemingly intractable problem by seeing it in the context of a ‘wider interest’ or ‘horizon’ and comments on the patient’s common experience: “… through this broadening of his outlook the insoluble problem lost its urgency. It was not solved logically in its own terms, but faded out when confronted with a new and stronger life urge” (para. 17).

The concept of individuation does not mean that a person following such a process will distance himself from society, but rather as Jung (1923/1976b) says: “…the process of individuation must lead to more intense and broader collective relationships and not to isolation” (para. 758).

The psychological process of individuation sits in the broader context of the notion of authenticity which was discussed in a previous chapter, and at its simplest description this notion of authenticity, shares with Jung’s concept of individuation the belief that, with effort, an individual may move towards a greater expression of their unique nature unfettered by unrealistic or inappropriate inhibitions. To live authentically is to live in a manner which promotes the creative expression of one’s unique nature and from the Jungian perspective this is facilitated by work with dreams. Significantly, Schredl (1995), in a study of the literature, reports on a correlation between creativity and dream recall and states: “The literature on creativity and dream recall often found significant positive correlations between measures of creativity and dream recall frequency” (p. 16).

Previously it was seen that the ‘authenticity’ of the existentialists consisted of the moment by moment appropriate and self nurturing choices made by an individual, which incrementally and sequentially constructs the personality; in analytical psychology this is equivalent to the more introverted private ego not being dominated by the persona. The personality may or may not grow and flourish, depending on the choices made. If the choices made are representative of the individual’s innate nature then the person is living authentically.

In the case of individuation the description is also incremental and also intends to reveal the innate nature rather than to install some idealized imposed standard. It is
the proposition of individuation that the complexes constituting the personal unconscious, and which are rejected fragments of a greater potential personality, may be integrated into consciousness in order to manifest that greater intrinsic personality.

In the neurotic case the individuals have more severe constraints on their free expression and as a consequence their life may be severely compromised. Jung (1923/1976b) comments: “Individuation is always to some extent opposed to collective norms … building up of the particular - not a particular that is sought out, but one that is already ingrained in the psychic constitution” (para. 761). But also, Jung observes: “[that the] adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted” (para. 760).

Since conscious life must exist in relation to an unconscious, and likewise the unconscious must exist in relation to the conscious, then the relationship between the two, constitutes the central polarity of existence. This polarity is unavoidable since human evolution dictates that earlier modes of behaviour will be in conflict with later modes of behaviour and the evolutionary process ‘builds on to’ rather than eliminates earlier behaviours. Jung (1939/1968g) comments on this polarity: “Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too … This means open conflict and open collaboration at once. … It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an ‘individual’ ” (para. 522).

Products and expressions of the unconscious would not normally be able to break into the conscious state since disruptions of that type would interrupt the functioning of the waking-ego and compromise survival fluency. In the dream state however, the expressions of the unconscious may be experienced by the dream-ego in a relatively innocuous manner, and other than visions, projections and creative inspiration, dreams are the venue of expression for the unconscious. The dream state is therefore an essential forum in the balance between the conscious and unconscious mind.

In the sleeping brain physiology, movement of the body is inhibited in order that movement will not occur during dreaming and Christos (2003) in a discussion of the function of the brain stem describes it: “The brain stem has another small group of
neurons that stop us from acting out our dreams. These neurons prevent motor actions generated in the brain during REM sleep from being sent down the spinal cord” (p. 22). This inhibition indicates an evolutionally ‘concession’ to the dreaming state. The implication here is that it was more advantageous for the phenomenon of dreaming to persist and that movement (the risk of injury) would be inhibited, rather than the loss of the dream state in its experiential form. This observation supports the case for the dream experience as essential for psychic function, rather than being an innocuous epiphenomenon of a brain process which ‘happened to be’ semi-conscious.

The view that the integration of aspects of the personal unconscious, the complexes, provides a method of self growth is, however, only part of the individuation proposal. The other aspect of individuation is that of the part played by the collective unconscious. Stevens (1995) emphasizes the archetypal aspect of individuation and comments: “The purpose of analysis in the Jungian view is to mobilize the transcendent function by using dreams and active imagination to grant the ego access to the archetypal world” (p. 191). It is unlikely that Stevens is implying that the ego could have cognitive or rational comprehension of the ‘archetypal world’, but rather the implication is that of the ego being receptive to urgings of intent from the collective unconscious.

Whereas the integration of complexes of the personal unconscious refers to a recovery of what was lost in the formation of the current conscious status quo, the influence of archetypes does not offer an opportunity to integrate them since they cannot become conscious. Jung (1951/1978) in a discussion of the impossibility of integrating the anima and animus archetypes, as distinct from the integration of their contents, makes a statement about the archetypes in general: “As [archetypes] they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition” (para. 40).

The influence of the archetypes in individuation is therefore not due to their integration but due to their immutable nature which the conscious mind must accept for the very reason that they cannot be overcome nor banished nor ignored and that they transcend the individual and the generations by their collective continuity. Though their transcendent nature cannot be experienced directly, their influence is
experienced as numinous; a combination of a sense of the alien imbued with profound significance.

Whenever the conscious attitude is in opposition to an archetypal imperative, the result is a conflict between the collective unconscious and the conscious mind. The conflict does not necessarily imply that the conscious attitude is wrong, since the conscious mind has, after all, its intrinsic rationality, but the polarity will deprive the psyche of the spontaneity of its unhindered expression.

Polarities formed by the conflict between the conscious mind and complexes may be dissolved by the integration of the complex into consciousness. However, in the case where the conscious mind is in conflict with the collective unconscious, the innate imperatives, a resolution may occur by the manifestation of a function which does not solve but subsumes the polarity, and Jung referred to this as the ‘transcendent function’. Jung (1923/1976b) in a discussion of polarity and the thesis/antithesis conflict resolution, expresses it: “… a process not of dissolution but of construction, in which thesis and antithesis both play their part” (para. 827). The transcendent function is not the result of any intellectual endeavour but is the spontaneous product of the collective unconscious and is apprehended as numinous. Jung (1923/1976b) in a discussion of the resolution refers to the subsuming concept as the ‘mediatory product’ and he comments: “In this way it [the mediatory product] becomes a new content that governs the whole attitude, putting an end to the division and forcing the energy of the opposites into a common channel” (para. 827). Jung, continuing, sums up this transforming process: “I have called this process in its totality the transcedent function” (para. 828).

Though the transcendent function is a result of an enduring and persistent conscious/unconscious impasse, it is still a product of the collective unconscious and as such does not engage in rational language but in symbolic form. In a discussion of Jung’s proposed transcendent function Hall (1991) explains:

He [Jung] did not mean transcendental in a metaphysical sense; rather, it is called transcendent because it is able, through symbol formation, to transcend the tension of opposites that cannot be solved in the conscious terms in which their opposition is experienced before the symbol is evoked. (p. 128)
It is the study of this symbolic form that occupied much of Jung’s time, and resulted in many of his published works, for example volume thirteen of the collected works ‘Alchemical Studies’.

As a result of the trans-rational expression of the collective unconscious the transcendent function is manifest in symbolic form and these symbols may occur in dreams. The occurrence of non rational symbols in dreams, rather than in waking life has been discussed else where in this study and it was considered that the eruption of an archetypal symbol directly into the conscious state would be disruptive. But in addition to this disruption the waking-ego would be less capable of experiencing the transcendent numinous nature of the archetype since the conscious mind functions with rationality and expresses its volition.

In contrast to the waking-ego, the dream-ego has an attenuated rationality and volition (discussed elsewhere in this study) but retains a conscious capability. Symbols presented to the waking-ego are ‘reviewed’ for their linear rational continuity and censored by the application of volition. That is, images are given attention and status according to their compliance with the modus operandi of the waking-ego.

The dream-ego however, does not look for compliance in images nor does it censor, since it is incapable of exerting a strict rational regimen and has little volition. Images from the collective unconscious therefore have access to the attention of the dream-ego who must look and apprehend such images since its attention is involuntary. The dream-ego will experience the non rational content of the image and this may include feelings and numinous experience which may be the major effect of the symbol. The dream-ego, is therefore, able to experience the symbolic expression of the collective unconscious which the waking-ego is unable to do. It is on waking that the ego is often able to recall the experience of the dream-ego, perhaps not as intensely but with the feeling of the dream intent, and with careful attention, much of the narrative associations.

The resolution of conflict by the symbol as the transcendent function is neither the thesis nor the antithesis of the paradox but something which contains and subsumes them both, it is a new manifestation of the psyche and therefore constitutes
a progressive change in the conscious attitude, that is, it is an individuating step. Jung (1952/1968) comments: “The symbols of the process of individuation that appear in dreams are images of an archetypal nature which depict the centralizing process or the production of a new centre of personality” (para. 44).

Giegerich (2005) rejects the concept of a ‘creative synthesis’ in dialectic opposition and in the context of Hegel’s dialectics is critical of Jung’s ‘transcendent function’ and he comments: “It [the transcendent function] … is conceived by Jung as a ‘creative synthesis’ out of an absolute fix, the tension of opposites, and … how the creative synthesis comes about remains miraculous and what exactly it will be unforeseeable” (p. 7). However, the central point of Jung’s stand is exclusively in the psychological domain and is precisely that the communications of the collective unconscious are not dialectic and not rational in a conscious fashion and this collective unconscious does not respond to a rational dilemma nor does it ‘solve’ it, but exercises its own agenda which results for the ego in an outgrowing of the consciously perceived impasse. To re-quote Jung (1929/1967) speaking of a seemingly intractable problem: “… the insoluble problem lost its urgency. It was not solved logically … but faded out when confronted with a new and stronger life urge” (para. 17).

The communication from the collective unconscious may be in the form of a symbol with a numinous quality which by-passes the rational nature of the ego. Fordham (1979) comments: “It [symbolic archetypal imaginary] is of the kind that does not follow the rules of rational thought (p. 21). From the ego’s perspective the impasse is outgrown but from the perspective of the collective unconscious, its intrinsic trans-personal nature has prevailed.

In D5 (The Ritual Phallus) Jung’s dream-ego discovers a stone lined hole in the ground in a meadow and entering it ‘fearfully’ (see D5 exposition), discovers, in a stone chamber with a raised platform, a giant phallus standing on a magnificent throne. The dream occurred when Jung was about three or four years old and was the earliest dream he could recall. The underground chamber had a heavy curtain at the entrance to the ‘throne room’ and a red carpet ran from the curtain to the throne. The chamber had no windows but there was light there and the phallus had an aura of brightness above it. Jung’s dream-ego hears his mother’s voice saying ‘yes, just look
at him. That is the man-eater!’

The interior of the chamber is certainly regally appointed but Jung’s description is also like a crypt (underground and raised altar-like platform) which brings a religious context in addition to the royal one, especially since the entrance is like a tomb or vault. The dream then, has aspects of sovereignty, procreation/fertility (yet not sexuality, in contradiction to the phallus as physical function), religion and burial. The enthroned phallus and its setting appears as a powerful symbol but cannot be simply thought of as a symbol of individuation since Jung was then an infant. As the manifestation of an archetype it has the numinous character expected of it, alien and significant, inducing fear in the infant Jung.

Whereas the presence of the archetypal notions of sovereignty, fertility, religion and burial demonstrate dream condensation in the single image of the setting, and Jung’s theory of the archetypes could be expected to surface in symbolic form, the ‘anatomically correct’ phallus could not. The physical aspects of the dream other than the phallus are contents which the infant Jung would have been familiar with and therefore the archetype manifestation is through the vehicle of Jung’s ambient world as would be expected. The phallus does make the connection between procreation and religion; most religions have evolved a marriage ritual in which man and woman are bonded together, celebrating the beginning of their procreative life.

Jung’s life experiences at about the same time as the dream provide probable sources for the images. He had seen burials and the coffins put into the ground and had heard prayers for the dead in which ‘Lord Jesus’ was spoken of and he had an unrealistic fear of Jesuit priests and he had heard prayers expressing ‘Lord Jesus take thy child’ (to protect it). Connections with throne, aura, underground vault, lord and religion are all there and provide the contents for archetypal expression. (see Jung and Jaffe, 1962/1995. pp. 24-26).

The images and symbols of the dream appear to make entire sense if they occurred to an adult, but for an infant the dream is astounding, particularly the origin of the phallus. The impact of the dream on Jung was lifelong. Jung in Jung and Jaffe (1962/1995) gives an account of this: “This dream haunted me for years. Only much later did I realize that what I had seen was a phallus, and it was decades before I understood that it was a ritual phallus” (p. 27).
Jung’s interest and work on alchemy was presaged by a series of dreams, especially two particular dreams, which in this study are D13 (*The Unknown House with the Old Library*) and D14 (*Trapped in the Seventeenth Century Courtyard*). In D14 Jung’s dream-ego is travelling with a peasant in his horse drawn wagon in wartime in a dangerous situation (see D14 exposition). Eventually they drive into a courtyard where the gates in front of them and behind them suddenly shut. ‘The peasant leaped down from his seat and exclaimed, now we are caught in the seventeenth century’.

Jung in Jung and Jaffe (1962/1995) refers to this dream: “The crucial dream anticipating my encounter with alchemy came around 1926” (p. 228). Jung could not understand the dream although he read through ‘ponderous tomes on the history of the world, of religion, and of philosophy,’ and comments: “Not until much later did I realise that it referred to alchemy, for that science reached its height in the seventeenth century” (p. 229). It wasn’t until about four years after the dream that Jung began to read some alchemical texts and it was then that he made the connection with the symbols which he had written about in his 1911 publication ‘Transformations and Symbols of the Libido’.

Jung’s work on alchemy and symbols as expressions of the collective unconscious, made for him a crucial connection to the process of individuation. The dream drama of D14 which the dream-ego experienced, eventually prompted Jung to make this connection and in this case his unconscious had already laid the foundations for the connection with alchemy.
Dream-Ego and the Self

Previously in this study it was seen that the process of individuation is described as an open ended process of increasing psychological self knowledge and management, in which a person may integrate into consciousness, aspects of their personal unconscious, or out-grow an impasse which dissolves on being apprehended from a broader perspective mediated by the collective unconscious. Jung (1923/1976b) describes individuation: “Individuation, therefore, is a process of differentiation having for its goal the development of the individual personality” (para. 757). The process of self understanding may be facilitated by an individual giving attention to his dream life and this attention forms an important part of the therapeutic process in analysis.

It is in dreams that the complexes may confront the dream-ego, and the dreaming state is also the domain where archetypal aspects such as symbols of the collective unconscious may intrude into the dream-ego’s experience. The process of dream formation originates with the miniscule intent of complexes, which collectively construct the dream, acting in a manner which is compensatory to the conscious attitude since it was the developing ego which formed the complexes by rejection of psychic material on the basis of an unacceptable ‘feeling tone’ content. Therefore the complexes are inherently in opposition to the ego.

The personification of the complexes may appear as the shadow; in counterpoise to the conscious status quo, and Jung (1955/1963) expresses it: “The personal unconscious is personified by the shadow” (para. 128). It is also in dreams that the anima (or animus) may present material from the collective unconscious to the dream-ego and Jung (1951/1978) speaking of the anima and animus observes: “… both figures represent functions which filter the contents of the collective unconscious through to the conscious mind” (para. 40).

Jung’s use of the word, function, is a reminder that he is using the named personification for a psychic process. However, although Jung has been widely criticised for his extensive use of personifications for the anima, animus, shadow and
various archetypes, it is easy to overlook the fact that the psyche does personify in the case of the advent of the ego, whose subjective life is the common experience and precedent, and as the persona, is the primary personification. The possibility of other psychic processes achieving a level of intent such that they have some degree of personification, should not be considered impossible and the occurrence of multiple personality disorder supports the notion.

It is normally proposed that contents of the personal unconscious can, with effort and persistence, be gradually brought into consciousness where these contents will, by acceptance, contribute to the maturity of the ego, especially if the psychological basis for the original rejection of the psychic material, and hence formation of the complex, was infantile.

The relationship of the ego with the collective unconscious is however, similar to that of the ego with the instincts. Jung (1936/1968a) compares the instincts with the archetypes and gives an account of this:

… instincts are impersonal, universally distributed, hereditary factors of a dynamic or motivating character, … . Moreover, the instincts are not vague and indefinite by nature, but are specifically formed motive forces which, … pursue their inherent goals. Consequently they form very close analogies to the archetypes. (para. 91)

Distinct from the tension between the ego and the collective unconscious is the tension between the ego and the personal unconscious. By means of the dream-ego experience the waking-ego may gradually extend its awareness and incorporate more of the material of the complexes, the personal unconscious, and in so doing the complexes are given a voice; not the disruptive voice of the chaos of disenfranchisement but the voice of engagement by the inclusion of personal experience and options. The incremental growth, by acceptance of other ways to be, is a growth of the domain of consciousness.

Entering into the domain of the dream-ego are also the expressions of the

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17 Storr (1973) typifies this criticism, commenting on: “Jung’s predilection for personifying unconscious contents” (p. 97).
archetypes which impinge on the dream-ego with numinous impact. The numinous character of the archetypes may convey to the waking-ego, via the dream-ego, a non rational experience which may supersede some conscious dilemma of choices and as Jung (1929/1967) observes: “It [the insoluble problem] was not solved logically … but faded out when confronted with a new and stronger life urge” (para. 17). The insoluble problem is not ‘solved’, but as a dilemma it becomes redundant when subsumed by a wider view revealed by the collective unconscious.

By being exposed to the transcendent imperative nature of the archetype at the point when the dilemma becomes redundant, the conscious ego’s centre of gravity may move slightly towards the collective unconscious, since, unlike the complexes, the archetype cannot be subsumed by consciousness and therefore the numinous experience of the ego implies a movement of consciousness in the direction of the collective unconscious. Jung (1951/1978) discusses the impossibility of the ego integrating the archetype (as opposed to integrating the archetype content) and comments: “… they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition” (para. 40). Though never becoming the ‘object of direct cognition’, the archetype nevertheless impacts on the waking-ego via the dream-ego with an experience which offers no rational directive to consciousness but which ‘remembers’ and recalls life’s psychic imperatives, an experience which reminds the waking-ego of the fundamental priorities of psychic life.

Previously it was discussed that the complexes are the dream makers and these complexes were seen to be constellated as the shadow which may project disruptively and unhelpfully onto the individual’s social environment or more commonly may appear personified in dreams. This compensating response of the personal unconscious plays a part in the overall self regulation of the psyche, that is, the dream ego experience performs a function of bridging the dislocation of consciousness from the contents of the personal unconscious and if successfully pursued produces a growth in consciousness. The contents of the collective unconscious however, are ‘filtered’ through the anima (or animus) to impact on the dream ego by the experience of a numinous event and these experiences offer the possibility of bridging the dislocation of consciousness from the collective unconscious, by an incremental shift
of consciousness towards the collective unconscious; a shift which has the potential to profoundly change the ego’s sense of itself. Hall (1986) comments:

The ego gradually learns that it is related to forces in the psyche which it can intuitively feel, or even respond to, but cannot grasp or control. At the center of the nonpersonal level of the psyche is the Self, the central archetype of order, which is the actual coordinating center of the psyche as a whole, expressing itself to the ego in many ways, including the making of dreams. (p. 82)

In common use the self is seen as the subjective person, the individual, the ego, but in the Jungian case, as in Hall (above) the word is used to mean the sense of identity which results from the balanced relationship of the ego to the collective unconscious. This relationship includes the expressed but modulated intent of the collective psyche in which self is not only the ego, and the ego is aware of its own relativity in the overall psyche. Fordham (1986) in a discussion of the self describes it:

It [the self] is sometimes classed as an archetype, but mistakenly so. Jung defined a rich symbolism of the self that referred to experiences of wholeness. The distribution of its symbols is widespread and for this reason it might be called an archetype, were it not that Jung conceived that the symbols referred to a wholeness of the personality that embraced the ego and the archetypes working in relation to each other and in relative harmony. (p. 6)

Jung’s concept of the self extends the process of individuation from that of a method of integrating the complexes into consciousness and therefore freeing the personality from inhibiting constraints, to that of a profoundly deeper process in which ego consciousness surrenders its assumed sense of psychic dominance, not by being subsumed by the collective but by the centre of gravity of consciousness moving towards the collective transcendent imperatives. It is the dream-ego which experiences the numinous stirrings of the collective and its symbolic images and transfers the phenomenological experience to the waking-ego which does not
surrender its rationality and volition but becomes aware of a supra-ordinate agenda of
the collective unconscious, which it must heed, though not completely understanding.

The incremental movement of consciousness towards a situation in which the
ego is not the prime centre but is aligned with the self, is the state in which the self is
the prime centre but is inclusive of the ego. Hall (1982) compares the ego and the self:

The relationship of the ego and the self can stand for the central force and
mystery of the individuation process. While the attitude and form of the
waking-ego is accessible … to observation and self reporting, the activity of
the self must remain a more borderline conceptualisation, being inferred … by
the effects that are produced. (p. 251)

This aspect of individuation does not present the self as a kind of latent centre waiting
to be discovered by the ego as some reward for its efforts but rather presents the self
as an innate yearning for wholeness imbued with seminal intent and to which the ego
defers by the surrender of its naïve conviction that it is the centre of the psyche, but in
so doing the ego aligns itself with greater natural forces. The far greater psychic
domain lies in the potential of the self to give meaning and significance to ego
existence but the ego also brings a gift; that of consciousness. Perhaps it could be
said, that to be unconscious is to be at peace but not know it; to be conscious is to be
in tension with the world but to know it, and to be conscious and aligned with the
world is to be at peace and know it.

Young-Eisendrath (1997) in a discussion of the clinical confusion in regard to
Self as soul writes:

When practitioners write or speak about the influences of this soul- Self, they
very often speak of it as though it were a person, as though it had a human
subjectivity. … I have heard many practitioners … refer to the self as
wanting, seeing, intending or guiding. These are actions of a person, not the
products of a personality structure or a principle of coherence. (p. 161)

The notion of the self as a conscious entity watching over the ego and prodding it in
the right direction from time to time as though it, the self, were a person, may be a
aive image, but the relationship between the self and the ego is inevitably going to be
difficult to comprehend or formulate. The process of realization of the self may place
the ego as subordinate to the collective psyche in its, the ego’s, degrees of freedom,
since the collective proscribes some behaviours but the subjective aspects of that
realization would seem to rest with the ego, which though humbled is nevertheless
aware that it is humbled.

is the production of dreams that may be compensatory not only to the current attitude
and adaptation of the waking-ego, but that also can influence the ego in a wider sense,
involving it in the ongoing processes of individuation” (p. 251). This comment by
Hall indicates the self as another influence in the experience of the dream-ego and
implicitly proposes the question of the relationship of the self with the complexes,
shadow, anima and archetypes, which all have an input into dreams.

Characterizing the self as the innate yearning for wholeness, places it as supra-
ordinate to the personal unconscious aspects of the shadow and complexes,
introducing the possibility of the self as the higher organizing influence in dream
formation. If this is so then the compensating action of complexes and their collective
personification as the shadow, serve a greater overall intent which is orchestrated by
the self, and do not simply act as single psychic reflexes but have their reflexes
coordinated into a coherent whole. Since complexes have an allotment of miniscule
consciousness, especially when constellated and personified as the shadow, then the
expression of the self and its possible association with the conscious ego is consistent
with the other psychic processes and cannot be dismissed on the grounds of being an
impossible proposition.

The individuating process at the level being discussed does not imply simply
the growth of the ego, and Jung (1951/1978) in a discussion of the unconscious,
comments: “Clearly, then, the personality as a total phenomenon does not coincide
with the ego, that is, with the conscious personality, but forms an entity that has to be
distinguished from the ego” (para. 8). Though Jung’s observation that the personality
as a total phenomenon does not coincide with the ego, it nevertheless must include the
ego which is the centre to which consciousness relates, and elsewhere Jung
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We understand the ego as the complex factor to which all conscious contents are related. It forms, as it were, the centre of the field of consciousness; and, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness. … for no content can be conscious unless it is represented to a subject. (para. 1)

The self, then, must include the ego as the centre of consciousness, if for no other reason than ‘ego’ is the name given to the subject of consciousness, if not, then the ego is permanently annihilated and there is no subject. In that case the self is proposed to be conscious but have no subject, and in addition, the collective archetypes which Jung claimed cannot be conscious, have become conscious. To reiterate Jung, ‘no content can be conscious unless it is represented to a subject’. The concept of a sentient existence without subjectivity is clearly not what Jung has proposed in his notion of the self and is suggestive of an animal state in which the instinctual imperatives are unfettered but also unbridled. The individuating self is proposed to be the antithesis of such a state since it is driven less by personal desires but would still refer to a subject.

The discussion of consciousness, the self, subjectivity, ego and the collective is a phenomenological complexity of refractory contradictions, all of which can be attributed to the inexplicable nature of the conscious state itself. Jung (1951/1978) in a discussion of the self and the ego, observes:

The ego is, by definition, subordinate to the self and is related to it like a part to the whole. Inside the field of consciousness it has, as we say, free will … But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self. And just as circumstances or outside events ‘happen’ to us and limit our freedom, so the self acts upon the ego like an objective occurrence which free will can do very little to alter. (para. 9)
The ego may persist with the illusion that it has no fixed internal conditions to limit its freedom, but can only maintain that illusion by either, illness (argument with the realities of life) or by a shallow existence (skimming the surface of life).

Also having a contribution to this discussion is the reminder of the ego as an evolved function occurring relatively late in human phylogeny and which overlays the instinctual psyche and is the facilitator of civilized relations between people and hence society, and therefore to remove the ego is retrogressive. But Jung is not implying the extinction of the ego. Jung (1951/1978) is very clear about this when he states: “It must be reckoned a psychic catastrophe when the ego is assimilated by the self” (para. 45). The advent of the self is the realization of the relativity of the ego to collective imperatives and the acceptance of that fact by the ego, who must then assume a subordinate role.

Between the collective unconscious and the ego (waking-ego) is the dream-ego. The dream-ego, as the ego divested of its rationality and volition, is less headstrong (low rationality) and less wilful (low volition) and therefore has never had the initiative in its experience of the dream drama. Consequently, the dream-ego offers little resistance to images from the collective unconscious, but apprehends, watches and interacts in a manner which facilitates and promotes the drama, since it has little argument, and little capability of assembling one.

It is the dream-ego who first encounters expressions of the self, by its experience of the numinous events and images in the dreaming state. The uncensored dream-ego experience is recalled by the waking-ego who has then experienced an expression of the self while fully conscious, though buffered by the apprehending but uncritical dream-ego.

The occurrence of the mandala motif was considered by Jung to be an expression of the collective unconscious and a symbol of the self as centre of the psyche. In a discussion of a kind of mandala which he describes as the squaring of a circle Jung (1950/1968b) describes it:

Their basic motif is the premonition of a centre of personality, a kind of central point within the psyche, to which everything is related, by which
everything is arranged, and which is itself a source of energy. The energy of
the central point is manifested in the almost irresistible compulsion and urge
to become what one is, just as every organism is driven to assume the form
that is characteristic of its nature, no matter what the circumstances. (para.
634)

The form of the mandala as a symbol of the self is a universal motif which has
variations on the general occurrence of the circle and square, and Jung (1950/1968b),
during a discussion of images of mandalas, comments on their universality: “I could
produce many more pictures [of mandalas] from all parts of the world, and one would
be astonished to see how these symbols are governed by the same fundamental laws
that can be observed in individual mandalas” (para. 711).

Storr (1973) makes an important point concerning the mandala as a symbol of
the self when he notes: “Considering Jung’s predilection for personifying unconscious
contents, it is remarkable that the most important archetype of all should appear, not
as a person, but as an abstract pattern” (p. 97). Jung uses a personification for the
relationship of the unconscious with the conscious mind, in the form of the anima
(and animus) and also uses a personification for the complexes constellated as the
shadow, and in addition to these he describes various other archetypes being
personified.

In an analysis of archetypal images in dreams Jung (1954/1968e) writes: “The
three archetypes so far discussed - the shadow, the anima, and the wise old man - are
of a kind that can be directly experienced in personified form” (para. 80). And further
in his continuing discussion of transforming processes and archetype manifestation
Jung (1954/1968e) comments: “In the course of this process the archetypes appear as
active personalities in dreams and fantasies. But the process itself involves another
class of archetypes which one could call the archetypes of transformation. They are
not personalities, but are typical situations, places, ways and means, that symbolize
the kind of transformation in question” (para. 80).

Those psychic functions which appear to respond to the needs of the ego, or as
it were, service or provide for the ego, such as the shadow, are described as
manifesting in personified form. In these cases the ego is central to the relationship
and the ‘provider’ function is personified since it is apprehended by the ego who is the primary personification, and looking in the mirror of the unconscious sees a personified reflection, though different, of itself. However, the central organizing function of the psyche, the self, is not a provider to the ego, on the contrary, the ego is subordinate to the self which is objective and offers no opportunity for the ego to personify it. In this case the inward looking ego sees no reflection in the collective and finds no opportunity to project there; only the symbol, the mandala, of wholeness is apprehended, as an enigma of the unseeable self.

Jung (1954/1968e), continuing his description of the ‘archetypes of transformation’ comments: “Like the personalities, these archetypes are true and genuine symbols that cannot be exhaustively interpreted … They are genuine symbols precisely because they are ambiguous, full of half glimpsed meanings, and in the last resort inexhaustible” (para. 80). And on the inability of the intellect to interpret or understand these archetypal images, Jung continues: “The discriminating intellect naturally keeps on trying to establish their singleness of meaning and thus misses the essential point; for what we can above all establish as the one thing consistent with their nature is their manifold meaning, their almost limitless wealth of reference” (para. 80).

Fordham (1979) speaking of psychic symbols, refers to their mysterious nature, commenting: “The experience of symbols, when closely related to the self, often carries with it a sense of mystery … The nature of what symbols represent is felt to transcend human comprehension, and so what is being sought for cannot be discovered in the symbolic expression” (p. 21). An expression from the collective unconscious is by its nature non sequential and would appear to the conscious mind as mysterious, especially since it will be imbued with an inherent sense of significance. The dream-ego is not troubled by this non dialectic expression and is open to the experience of the numinous symbol which may change the attitude of the waking-ego on introspection of the dream experience, or by the persistence of the feeling experience carried over into wakefulness.

Jung (1955/1968j) continues on mandala’s: “As psychological phenomena they appear spontaneously in dreams, in certain states of conflict, and in cases of schizophrenia. Very frequently they contain a quaternity or a multiple of four, in the
form of a cross, a star, a square, an octagon, etc’’ (para. 713).

In D12 (The Magnolia Tree on the Sunlit Island) Jung’s dream-ego is in the English city of Liverpool with some others and at the centre he finds that the city streets are laid out in radial form around the centre (see D12 exposition and Jung and Jaffe 1962/1995, pp. 223-224). At the centre of the city is a square and in the square is a round pool with an island in the middle and on the island is a magnolia tree in flower. All around is rain and fog, smoke and darkness except the island which blazes with sunlight. The tree is in the sunlight and ‘at the same time is the source of light’. Each of the quarters of the city formed by the radial symmetry is itself arranged around a centre like a miniature of the whole city. The dream occurred in nineteen twenty seven when Jung had been painting and drawing mandalas and is a mandala in an architectural form.

Jung’s dream-ego was overwhelmed by the beauty of the sunlit island and the magnolia tree and referred to the ‘vision of unearthly beauty’, a vision which ‘brought with it a sense of finality’ and claimed that ‘after this dream’ he ‘gave up drawing or painting mandalas’.

The ambiguous nature of the light on the magnolia tree and island, as ‘in the sunlight’ yet at the same time ‘the source of light’ has connotations of the ambiguity of the centre of consciousness as the ego and yet also the self. The self is manifest as the new centre of the psyche, which it always was, but which needed the conscious ego to align its (the ego’s) volition and rationality with the transcendent imperatives of the self; imperatives which are not only the instincts but constitute the apprehension of life unclouded by conflict or momentary individualistic desires.

The tree on the island at the centre of the mandala represents the self, and the pool surrounding it is of the nature of a moat which suggests Jung’s conviction of the self as impregnable and unapproachable by the conscious will. The magnolia tree is in flower, the product of nurture, and stands in the sunlight of awareness which precipitates its flowering; the objective self now knows that it is.

It is significant to note that Jung painted and drew many mandalas, not one defining mandala, since the mandala presents the current state of the psyche not the goal. And this is a reminder of the periodic progressive nature of individuation and also a reminder of the periodic re-experience of psychological wounding, some of
which may be incurable yet transcended by the advent of the self. Groesbeck (1975) comments on this: “... though some wounds remain incurable to be experienced again and again, they can be transcended and/or counterbalanced by ever new sources of strength and health” (p. 142).

Although the Magnolia Tree dream occurred in nineteen twenty seven when Jung was fifty two, it appears to have been foreshadowed by a previous dream which occurred at the time Jung was trying to decide what he would study at university. The Giant Radiolarian dream (see D4b exposition) saw Jung’s dream ego discover a giant radiolarian in a pond in a forest, ‘in the darkest place I saw a circular pool, surrounded by dense undergrowth … in the water lay the … most wonderful creature … shimmering in opalescent hues … a giant radiolarian’. Radiolarians have radial symmetry which is suggestive of the radial arrangement of the city of Liverpool in D12 with its sunlit island. Jung describes the giant radiolarian as ‘indescribably wonderful that this magnificent creature should be lying there … in the hidden place’ and aroused in him ‘an intense desire for knowledge’; a knowledge which decades later would evolve a central theme of self-knowledge and flower in him as a magnolia tree blazing in the sunlight of itself.

There is in Jung’s writing a discernible shift in the intensity or passion of the dialogue, from that of the discussion of complexes with all their devious reflexes or that of the anima/animus with all the implied latent artifice, to that of his discussion of the self in which the tone becomes profoundly respectful and is presented in an awe imbued manner.

Jung considered that religion was endogenous to humanity and an expression of the collective unconscious, but that organized religion had lost the connection to the psychic numinous experience. In a discussion of myth and the primitive mind and culture, Jung (1951 /1968f) comments:

The primitive mentality does not invent myths, it experiences them … A tribes mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. (para. 261)
In a discussion of religion and psychology and with special reference to the different views of Freud and Jung, Schenk (2001) comments: “Whereas Freud considered religion an illusion, Jung saw an intricate connection between religion and psychic reality. For Jung, modern man overemphasized his reasoning faculty, giving rise to a view of reality as exterior and material at the expense of spiritual life” (p. 51). Jung makes implied connections between the self, mandalas and religion.

The dream of the magnolia tree in Liverpool is a ‘vision of unearthly beauty’ and the experience eclipsed and made redundant Jung’s desire to paint mandalas. Jung in Jung and Jaffe (1962/1995) describes it: “This dream brought with it a sense of finality. I saw that here the goal had been revealed. One could not go beyond the centre. The centre is the goal, and everything is directed towards that centre. Through this dream I understood that the self is the principle and archetype of orientation and meaning. Therein lies its healing function” (p. 224). The self is to Jung, not just another archetype, but is imbued with the numinous nature of a profoundly transcendent reality.
In Conclusion.

In the introduction to this study, cultural attitudes towards dreaming were described as having evolved from assigned causes of mystery, magic, spirits and religion, to causes by repression of urges considered elicit and manifestations of psychic factors responding in a compensatory manner to the prevailing conscious psychological stance. Neurobiological investigations have been pursued mainly since the second half of the twentieth century and these neurobiological approaches investigate neurological correlates of psychic phenomena including the dreaming state and the neural origin of dreams.

Continuing its long history as a contentious issue the dreaming state continues to generate conflicting opinions about the causes, function and inspirational effect of dreams, confounding any expectation of a consensus.

Analytical psychologists use dreams as fundamental aspects of their therapies and have long been exposed to the manifestation of dreams which are astounding in their imagery, spontaneous in appropriateness, brilliant in their condensation, uncompromising in their utter authenticity and profound in symbol. Yet all of these descriptive characteristics seem to be founded not so much on complexity (great as that may be) but rather founded on a ‘profound simplicity’ which is captured in the title of Charles Rycroft’s (1981) book “The Innocence of Dreams.”

An appropriate and opportune dream may change the entire direction of a person’s life. Jung’s “Giant Radiolarian” dream (D4b) which he experienced at the appropriate moment, influenced his choice of future studies and hence the trajectory of his life. In another dream of his, “A Prescient Experience” (D6a), Jung’s attitude towards a patient he was due to meet the next day, was primed by the dream and as a consequence he was more receptive to the patient’s circumstances.

The use of dreams in analytical psychology assumes a dream function that is compensating to the prevailing waking-ego attitude. This compensating function issues from the action of complexes which are comprised of fragments of experience or notions, which are imbued with a feeling tone that the ego censors and hence
quarantines in the unconscious on the basis of the person’s current sensibilities which flag the experiential fragments as offensive.\(^{18}\)

Since these notions have been banished from consciousness yet were part of experience they retain a residual imperative to re-enter consciousness and they therefore possess an intent which is counter to the conscious attitude (the implication of their original rejection) and hence are compensatory to the prevailing status quo of consciousness. The tension produced by this polarity may interfere with the normal balance between the conscious and unconscious mind and if such tension can be reduced there is psychological benefit to the person. Though this description oversimplifies the situation, (see chapter: ‘Jung’s Concept of the Complexes’), in essence it describes the compensatory function assigned to dreams.

If the complexes are in opposition to the conscious attitude, and if the resolution of that opposition is beneficial in that it produces a greater fluency in interaction with the key aspects of life, then it could be claimed that we should expect the brain’s underlying neural ramifications would ‘see to that’, without involving the subjective state. The vast and profoundly complicated processes occurring in the brain are overwhelmingly not subjective and do not need to be, though the end result of neural processing may be subjective. In contrast to this expectation there is the fact of the dream-ego of the dreaming state, which may not possess the intense conscious focus of the waking-ego but has an experience of self as the dream protagonist or at the very least a sense of self as a subjective observer. If the complexes confronted the ego in the waking state then that disruption would be dangerous to the ego’s crucial function. The dream state offers the opportunity for attitudes or notions, which are counter to the ego’s ‘view of the world’, to be presented to the dream-ego who is the partially awakened ego (see Chapter: ‘Dream-ego and Waking-ego’). The fact of the existence of the dream-ego in all people, supported by the fact of REM sleep in animals, is indicative of the dreaming state as a crucial aspect of sophisticated brains, whether they be human brains or other mammal brains. It appears to be imperative

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\(^{18}\) The expressions; ego, dream-ego and waking-ego are used in this discussion in the same sense as all the psychic factors have been used throughout this study, not with the intent to imply an objectification of psychic characteristics nor to assign a discrete nature to a diffuse psychic principle but for purposes of facilitating the discussion, and this has been explained in chapter three.
that certain processes must involve the partially restored subjective experiential state that is the dream-ego, and consequently these processes target the conscious status quo.

As a consequence of the assigned compensatory function for dreams in analytical psychology, two problems arise:

1. It seems remarkably fortuitous that the dream-ego has evolved this beneficent capacity during the eons when innate urges wouldn’t have been much repressed and also there wouldn’t have been an *early* human mind sufficiently subtle to be thoughtfully introspective about dreams for a contrived therapeutic purpose and this leaves unanswered the question of an *evolutionary* origin for the function of dreams.

2. The discovery that mammals have REM stages during sleep and the evidence that mammals do dream during those stages, (see Introduction and also Christos 2003), raises the problem of the same phenomenon existing in both human and animal, yet the proposal for the use of dreams in therapy cannot be applicable to animals.

If the function of dreams is compensatory to the conscious attitude, that function would be expected to serve the same purpose in dreaming mammals since their evolutionary pathways have relatively recently parted from humans. But other mammals are not capable of the thoughtful use of dream images in order to resolve inner conflict.

Both humans and other mammals are aware of their environment and are acutely attuned to their environmental context, since appropriate behavioural fluency, and hence survival, depends on it.

In the case of humans, a consequence of this essential familiarity with the environment is the need for subjective stability; the continuity of the ego. In dreamless sleep the phenomenological ego is annihilated but its total characterization is retained by the brain’s neural networks for purposes of its (the ego’s) resurrection each day, (see chapters ‘Jung’s Concept of the Complexes’ and also ‘Dream-ego and Waking-ego’). If the ego is to be retrieved each day from its sequestered status in the
unconscious then its \textit{retrieval fidelity} is crucial to survival. But during sleep the unpractised \textit{neural} ego may atrophy due to neural causes, for example synaptic strength attenuation which is known to occur with disuse, and therefore cause mismatch between the retrieved conscious ego and the ambient environment, and crucially including the social environment. As a consequence of the need for retrieval fidelity, the original and primary function of the dreaming state which is proposed here, is the periodic stimulation of the ego’s neural infrastructure during sleep to prevent atrophy. Stated simply this proposes that the psyche rehearses its ego. From the neural perspective the vast ramified associative network which underwrites the ego is maintained in a stable state by its periodic stimulation, and from the phenomenological perspective, the experiential correlate, the conscious ego has continuity of its experiential existence by its apprehension in the dreaming state.

The consequence of this proposal is that the dream-ego identity is the waking-ego identity, in a semi aroused state. Perhaps it could be put as; the dream-ego is the half conscious ego, rather than the half unconscious ego.

Some common theories of the function of REM sleep suggest that it serves the purpose of memory consolidation. Christos (2003) commenting on this, remarks: “These theories posit that the brain strengthens its hold on recently acquired information or skills during REM sleep” (p. 120). The notion of dreaming sleep as the rehearsal of the latent ego is consistent with the proposal of a memory consolidation function for REM sleep, except that in the ego rehearsal proposal the memory consolidation is suggested as specifically that of the neural infrastructure of the ego identity.

Christos (2003) in a discussion of the well established fact that the duration of the REM periods increases throughout the night, and in a context of physical survival in animals comments: “… most of the REM sleep does not occur at the beginning of sleep” (p. 111). If REM sleep serves the purpose of strengthening the neural associations that form the aware state of the animal to assure retrieval fidelity, then the fact of REM period duration increase which Christos comments on, is consistent with the retrieval notion, since the longer that sleep continues, the greater the chance of a loss of fidelity by associative atrophy.

This view of the dreaming state, has, significantly, explanatory applicability to
the animal case, and although the animal is not attributed with having an ego, it must have a vital parity between its habitual awareness and its environment, and the foregoing discussion sits comfortably with that case also. Christos (2003) in a discussion of research into REM sleep in cats, observes: “After a few weeks of REM sleep deprivation, some of the cats died, while the others showed very weird behaviour” (p.111). And ‘very weird behaviour’ can be paraphrased as severe loss of retrieval fidelity. If the stimulation of the ‘neural ego’, (neural correlate of the phenomenal conscious state), is too great, then wakefulness would occur and the essential state of sleep disrupted. The dream state can be seen to be the balance between the risk of a revived ego mismatching its environment due to ‘neural ego’ atrophy, and the risk of sleep disruption due to the full arousal of the ego.

There is a second important aspect to the notion of the retrieval fidelity of the ego; since environmental conditions, including social conditions, may change with time, there is the need for the ego to be sufficiently flexible to adapt to new conditions in contrast to the need for a stable ego. The dream drama presents the opportunity for the partially revived ego to experience concepts, images, situations and narrative whose constituent fragments may be drawn from the day’s residue, subliminal experience, unrealised but sensed significance, connections between previous events and input from the unconscious including the insistent complexes.

By confronting the dream-ego (the partially awakened ego) with these new experiences, there is the possibility of beneficial change occurring in the waking-ego before its fully retrieved constellation of habitual attitudes and assumptions reasserts its censorship and re-establishes its refractory identity.

If change to the waking-ego is too easily made, there is the risk of environmental mismatch, but if there is no possibility of change then the waking-ego is at risk of being unable to ‘track’ by behavioural modification, a changing environment and therefore again the risk of mismatch. In this notion the waking-ego’s attitudinal stance is fine-tuned by the experiences of the dream-ego, which is the partially aroused ego deprived of sensory experience but able to apprehend weak or censored experience. Winson (1985) in a discussion of the evolution of REM sleep in animals as memory processing, comments:

The task of associating recent events to past memories and evolving a neural
substrate to guide future behaviour was accomplished when the animal was asleep. A small prefrontal cortex was sufficient because it did not have to work on this task of integration simultaneously with the processing of new information - it could perform its integrative function in a more leisurely manner during sleep. The new stage of sleep, REM sleep, was the crucial element. (pp. 206-207)

Winson proposes that the dreaming state evolved for reasons of processing efficiency; that the brain in its evolution could remain relatively small if it processed information while asleep, or as he puts it, ‘off line’ (Winson, 1985, p. 206).

In a discussion of REM sleep in children, Christos (2003) comments: “Infants have from five to eight hours of REM sleep each day during the first year of life, compared to only one or two hours each day for adults” (p. 9). As the infant establishes its subjective self on its experiential journey to establishing an ego, it would be expected that the rehearsal of the embryonic ego would be intense to avoid atrophy of that which has been gained and also to track its expanding awareness of its environment.

The experience of the dreaming state is one of an attenuated consciousness with a tolerance for events, images and situations of an improbable and bizarre nature, which, if occurring in full waking life would be disruptive and unsettling and would be assumed to be an indication of psychological instability. This difference in the capacity of apprehension of the dream-ego and waking-ego portrays the dream-ego as having a weaker rationality in contrast to the waking-ego (see chapter ‘Dream-ego and Waking-ego’).

Confronting the waking-ego with a bizarre event, as for example a well executed magician’s illusion, would normally trigger a response which endeavours to ‘solve’ the bizarre nature of the event by restoring rationality to the experience and therefore securing once more the comfortable ‘predictable world’. This response may perhaps not be so clear in the case of members of cultures which are founded not so much on the logos of sequential causes and effects but more on the assumption of a confrontational, experiential, sensed world, in which the relevance, not the mechanics, of events, is the primary concern. But to people of a ‘strongly
differentiated consciousness’ as Jung has put it, the rational reflex would prevail.

In addition to the attenuation of rationality in the dream-ego, presented in the chapter ‘Dream-ego and Waking-ego’, it was proposed also that the dream-ego differs from the waking-ego in the attenuation of volition and that these differences in intensity of rationality and volition define the dream-ego as derived from the waking-ego but with a greatly reduced capacity in those two functions.

The lack of those two functions in the partially awakened ego, (the dream-ego), present a dream-ego with the familiar naivety; but this statement of the naivety of the dream-ego does not imply that the dream experience is itself naïve, and the previously discussed profound subtleties of the dream state certainly refute any notion of that kind. It is Rycroft’s word ‘innocence’ which is applicable to an ego deprived of a strong rationality and any well defined volition and it is this character which bestows on the dream-ego its tolerant, accepting and absorbed encounter with the dream drama and it is perhaps pertinent that this description echoes the preceding comments on people of cultures where rationality and volition are not the dominant logos.

Jung (1951/1978) has commented on the parity of the ego with consciousness: “It [the ego] forms, as it were, the centre of the field of consciousness …” (para. 1). This ‘centre of the field of consciousness’ may sit comfortably with the waking-ego but doesn’t sit so well with the dream-ego, which, though having subjectivity, has a more diffuse consciousness and lacks the intense centre of the waking-ego. It is the existence of this centre which appears to separate the character of the waking-ego from the dream-ego and it is this centre which can be seen to be the rationality and volition of the previous discussion. In the case of animals, the assumption of some awareness of their surroundings, justified by their behaviour fluency, inevitably raises the question of consciousness but certainly not rationality nor volition.

While the ego does seem to be the ‘centre of the field of consciousness’ as Jung has commented, this ‘centre’ equates to rationality and volition but it also implies the possibility of consciousness as in the dream-ego, without rationality and volition yet having an experience of subjectivity. Whereas consciousness may be an essential condition for the ego (waking-ego), it would appear that the ego is not an essential condition for consciousness.
In the dreaming state and in a therapeutic context, the complexes and their associated ramifications which constellate to form the dream drama, are apprehended by the dream-ego who cannot impose a rational regime on the events in order to neutralize their feeling tone agenda and hence cannot translate those events into an innocuous causal sequence, which would, from the psyche’s perspective, trivialize and deflect, their manifestation. Divested of rationality the dream-ego stands naked and emotionally exposed before the dream scenario and is subject to its feeling imperatives.

In a discussion of the ‘dayworld’ interpretation of dreams and the use of such Freudian intellectual terms as condensation, displacement and regression, Hillman (1979) comments in a manner which appears to paraphrase the foregoing discussion: “Of course these words are all dayworld concepts. That we look at the dream in these terms indicates that already a translation has taken place from nightworld activities into the language of daylight” (p. 94).

The absence of strong rationality in the dream-ego exposes the dream-ego to the feelings of the dream but it is the absence of volition which prevents the dream-ego from imposing any self assertion onto the dream in order to take control; a control which would almost certainly steer the drama and narrative away from its authentic purity as representative of the experiential psychic situation and instead into the pragmatism of the ego’s world, or as Hillman would no doubt put it, into ‘dayworld concepts’.

The dream-ego experience, is then, based on feelings not intellect and it is the feelings of the dream-ego and its emotional response which define the phenomenology of the dreaming state. The intellect exhibited by the waking-ego is not the prime mover of the total psyche but is the facilitator of the psyche’s survival navigation through its contextual world and any psychic imbalance will not be healed by rationality and volition, though in any healing these two may serve a purpose. The dream-ego experience brings to therapy the chance to alter the waking-ego’s attitude by exposing it via the dream-ego, to the feelings and emotions of the dream state; feelings which are uncensored and unfettered by rationality and volition, which would if present, dominate the experience and prevent the process of seeking authenticity by feeling the way.
The complexes constellated as the shadow and impinging on the dream-ego have been discussed in the preceding paragraphs and the compensatory nature of that interaction described. But there are other psychic influences on the dream-ego and these include the anima or animus19. (see chapter ‘Dream-ego and Anima/Animus’). These other inputs into the dream-ego experience present situations for the dream-ego, which reflect imbalance in the state of the psyche. The complexes and shadow compensate the ego’s exclusive nature of its sense or self but the anima and the persona also have a compensatory relationship, a notion which Jung (1923/1976b) raises with a leading statement: “As to its common human qualities, the character of the anima can be deduced from that of the persona” (para. 806), (see chapter ‘Dream-ego and Persona’). But Jung is more explicit about this compensatory relationship elsewhere in the same 1923 paper and he describes it: “As to the character of the anima, my experience confirms the rule that it is, by and large, complementary to the character of the persona. The anima usually contains all those common human qualities which the conscious attitude lacks” (para. 804).

The persona has been described as the mask which the ego presents to the world for purposes of facilitating social interaction, partly by labelling and therefore identifying the social role of the individual, but the persona may become so refined and polished that the authentic ego becomes enchanted with the social fluency of the persona and ‘letting it do the talking’ begins to hide behind the mask, forgetting who he is. It is this ‘forgetting’ which is reflected in the ‘complementary’ nature of the anima and is a reminder that nothing is forgotten nor goes unnoticed by the psyche which responds to restore balance. Essentially, the persona is the personification of the relationship of the ego to the contextual social world.

In a discussion of the anima and describing its nature, Jung (1923/1976b) states: “The inner personality is the way one behaves in relation to one’s inner psychic processes; it is the inner attitude, the characteristic face, that is turned towards the unconscious. I call … the outward face, the persona … the inward face, I call the anima (para. 803). The anima may be described in a similar phrasing to the persona; as the personification of the relationship of the ego to the contextual inner world.

19 In this discussion the term anima is used as the general case for both the anima and the animus.
The inward looking attitudes coalesce to constellate as the anima and act in a compensatory manner to the outward looking attitudes constellated as the persona, in a similar manner to the relationship between the complexes and the introverted aspect of the ego. At the centre of these compensatory functions lies the dreaming state as a kind of reflection, a ‘focal point’, a half conscious, half unconscious, nexus, through which the feelings of opposing attitudes find a forum in the innocence of the naked dream-ego. The dream-ego may be seen as the witness to the communication between the compensating aspects of the psyche, and in being witnessed these aspects are given the validity of consciousness.

By being a forum for compensating processes of the psyche, the dreaming state of the dream-ego facilitates the restoration of psychic balance and the movement of consciousness towards a state which is representative of the persons unique nature and experience, expressed in the context of the pragmatic and social world in which he lives. But this is not facilitated by any ‘mentation’ on the part of the dream-ego but on its vulnerability to the feelings and emotions of the dream experience; feelings and emotions which are authentic to the psyche. Hall (1991) in a discussion of the process of individuation and paraphrasing Jung comments on the ‘production of individuality’: “It is what is unique in the person … It makes possible differentiation from the merely collective view of man … It is a developmental tendency towards the unique” (p. 148). This ‘developmental tendency towards the unique’ may be rephrased as the facilitation of the expression of the psyche which sees no problems other than its confinement and which also views the intellect as a tool to assist in escape from confinement but paradoxically may also find meaning and enchantment by its expression in the world of ideas, if that is where its interest and delight lies, since all domains are environments for the psyche. The intellect has no valid application towards changing the feeling psyche but is directed by the feeling psyche into whatever direction its curiosity turns.
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